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SERMONS

NEITHER COMFORT NOR SAFETY IN DOUBTING THE DOCTRINE OF ETERNAL PUNISHMENT.

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And these shall go away into everlasting punishment, but the righteous into life eternal.—MATTHEW XXV., 46.

THESE words appear to teach us that the future state derives its happiness or misery from the use made of the present period of experience which we call human life. But they seem to teach more than this, namely: that the destiny of men will be eternally fixed for bliss or woe at the day of judgment.

While no one has ever been at the pains to raise doubts about the eternal safety and happiness of the saved, the duration of the punishment of sin has often been questioned. Doubts have been raised and widely spread whether those who die unforgiven will be fixed in an eternal state of exclusion from the "many mansions" which are the abodes of the blest. This doubt has some natural, and some artificial, causes. No man would wish to believe himself in such danger; most men would wish not to believe it; for believing it would tend to render them unhappy. Nor would any one wish to believe such a thing of a friend or, except in moments of great passion, of an enemy. The guilty seldom rejoice in the enforcement of law, and sympathy may, and generally does, obscure the perception of justice. Some have been led to doubt by a reaction from the malignant manner in which the doctrine of future punishment has sometimes been presented. Rhetorical figures have

been interpreted literally, and some ministers have seemed to have "an unction of damnation" and to rejoice in the privilege of threatening. The inconsistency of many professed Christians has led to the same result. For men can hardly feel that *they* are in danger if others, whom they perceive to be in all or most respects similar in character and conduct to themselves, are safe. But whatever may be the sources of this doubt we see that where it exists the estimate placed upon the work of Christ diminishes. For just so much as the consequences of sin are underestimated men detract from the necessity and value of the sacrifice of Christ and find it impossible to assign an adequate cause for the stupendous announcement made in the Gospels that "God so loved the world as to give His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." No one will be found to deny that "perish" in that passage is equivalent in meaning to "everlasting punishment" in the text, or that "everlasting life" there means the same as "life eternal" in the passage now before us.

Most of those who deny the unalterable destiny of man beyond the grave deny the Deity of Christ and also that He "bore our sins;" they teach that He was a holy man who taught the truth, set a good example, made certain proof of the love of God to the world and died a martyr. From the same cause anxiety for the conversion of others abates and soon or later ceases. Those who do not feel that their friends are in great peril do not perceive the necessity of immediately striving to lead them to Christ. Hence zeal in promoting conversions declines, and a calmness akin to indifference results. Philanthropic impulses find gratification in relieving bodily suffering or want and in promoting knowledge as of benefit to man in this life. It is difficult to find any who devote their lives to producing spiritual changes who do not feel that the future is put in eternal jeopardy by sin. The orator may be found; the earnest worker for positive conversion consumed by zeal for God is found only among those who with Paul can say "Knowing therefore the *terror* of the Lord we persuade men."

If we read the New Testament to know what it means that we may regulate our faith and practice by it, we can have little or no doubt that Christ meant to teach that the future depends upon this life. He used the words in the language that would naturally be employed to convey that sense. He must have known that He would be so understood. He knew that it is an appalling doctrine and would be a perpetual source of anxiety, fear and grief; and neither His truthfulness nor His benevolence can be harmonized with His words if He did not believe it to be true. But if Christ believed it to be true, it *is* true, or He was not the Son of God. In the text He applies the same word to the reward of the righteous which He used of the punishment of the wicked. One word is everlasting and the other eternal, but in our language they mean the same, and in the original it is the same word used twice. To remove therefore the unchangeable element from the destiny of the unsaved is to destroy the certainty of every promise in the New Testament to the saved, and the meaning of every anthem of praise which they are there represented as singing in heaven.

But those who insinuate doubts never think of this; but would pull down heaven to cover up hell; a selfishness and recklessness alike destructive and unparalleled.

It is not, however, my design to debate the question at length. That never does good. If men feel their sinfulness as did the publican and cry, "God be merciful to me a sinner," they will not be inclined to set limits to the punishment which God may inflict. Those who do not feel their sins are neither able nor willing to think or speak with candor upon such a subject; they will only be led to commit further sin by treating with contempt God's Holy Word and Commandments.

My design is to consider the element of eternity in the text and show that from that consideration the most powerful incitements to a self-denying and godly life are to be drawn.

Eternity! this word occurs as a substantive but once in the Bible, though as a descriptive adjective applied to God and to certain conditions it occurs frequently. "For thus saith the High and Lofty One that inhabiteth eternity; whose name is Holy. I dwell in the high and holy place with him also that is of a contrite and humble spirit to revive the spirit of the humble and to revive the heart of the contrite ones." (Isaiah lvii., 15.) God is here spoken of as filling all duration.

This conception is impossible to us.

> What is eternity? Can aught
> Paint its duration to the thought?
> Tell all the sand the ocean laves,
> Tell all its changes, all its waves,
> Or tell with more laborious pains
> The drops its mighty mass contains;
> Be this astonishing account,
> Augmented with the full amount,
> Of all the drops that clouds have shed
> Where'er their watery fleeces spread,
> Through all time's long protracted tour
> From Adam to the present hour;
> Still short the sum, nor can it vie
> With the more numerous years that lie
> Embosomed in eternity.
> Attend, O man, with awe divine,
> For this ETERNITY is thine.

But such language as this—and every poet has something similar—does not enable us to conceive the idea of eternity; it but causes us to feel profoundly that we cannot conceive it. In this as on other infinite themes, though we cannot comprehend the idea we may be absolutely certain of the fact. Nor need we resort to infinity for an illustration. We know that the sun is more than ninety millions of miles from the earth and that light travels an immense number of miles in a second, but we cannot conceive ninety millions of miles or the velocity of light. In like manner though it be impossible to comprehend the idea of eternity we know it to be. We say with Moses in

the Psalm of human mortality, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world even from everlasting to everlasting thou art God." The duration of the human race in the world is bounded and the limits are their beginning and their ending. Hence, as we try to think of this subject in our finite minds, the idea of eternity divides itself into the eternity before the creation, that part of duration which we call time, and the boundless hereafter.

How long art thou, eternity?
A circle infinite art thou,
Thy centre an eternal now;
Never we name thy outward bound,
For never end therein is found.

But *our* time is the duration of our individual life on earth. Thus we hear men say, when asked if they recall some remote event which took place before they were born, "That was before my time." If anyone were born twenty years before his neighbor, the first twenty years of his life were a part of eternity before the time of that neighbor. If the second shall live twenty years after the first dies, the last twenty years of his time will be a part of that eternity into which the time of the first shall have flowed, as a river runs into the ocean or as a strait which connects two boundless seas. This is true of us as individuals; though men read, write, think, and often feel as though they lived the whole life of the race, whereas all of the life of the race which we do not personally live is "eternity." For the race, that is for mankind, this is the year 1884 of the Christian era—for a man it is the year 30, or 40, or 70 or whatever marks the number of years since he began to be.

I. Eternity hereafter, as distinguished from our time upon the earth derives its meaning for us from the true answer to the questions: shall we exist, may we exist? These are not identical, but from the answer to either, if in the affirmative, the same practical results will follow as from the answer to the other. Shall we exist? The word of God authoritatively answers this question. The New Testament in which life and immortality are brought to light continually speaks of our existence after death and bases its promises, exhortations and threatenings principally on that. The righteous are to live forever; "it is appointed unto man once to die and after this the judgment."

The unsaved are spoken of as being judged and as existing long after the final sentence is pronounced. We know that the word of God declares that we will exist after death. I dwell no longer on so obvious a proposition.

Without assuming our future existence no explanation of the present life can be given—I do not say no satisfactory explanation, but no explanation whatever. It cannot be for what we do, or what we learn, or what we attain; for why do, learn or attain, if all is to be extinguished in death? Hence almost with one accord those who deny or doubt the future life, deny or doubt the being of God. So that upon the assumption that there is a God, life itself is the strongest proof that we shall continue to live.

The justice of God also shows that we shall exist. The triumphant in-

iquity and the depressed and smitten righteousness which have marked the course of human history, demand of the justice of God a readjustment in another life. His beneficent goodness will lead to the same result; for how could He as a Father create children in His own image, fill them with His love and offer, even to those who reject Him, the gift of His grace, and just as they are learning to love and praise Him and to long to be with Him forever, remand them to the blankness and blackness of annihilation? If the question be asked shall we exist after death? the answer is, the word of God affirms that we shall; without it there is no explanation of the present life; and the justice and goodness of God make it necessary. Who then can rationally doubt it?

But there have been those who have doubted it and some have boldly denied it.

If there be one here who doubts it, I ask his attention to a proposition which cannot be rationally doubted by any one, nor can there be one consideration brought or thought against it. That proposition is that we *may* exist. We do now exist; therefore we may exist hereafter. So that he who doubts cannot sink far into the mire without reaching a solid and indestructible foundation for thought and action. He must say within himself "I may live forever. It may be that my conscious existence will never end." Though the proof of our future existence, resting as it does on the Word and character of God, is certain to faith, I stand not upon that but upon the simple possibility of our conscious existence, and ask: Is there a connection between our lives now and here, and our destiny then and there? May there be such a connection? These questions are not one and the same, but both may be asked.

The Scriptures unequivocally declare that our destiny in the life to come is fixed by our conduct here. The only standard of judgment mentioned is the deeds done in the body, modified by the light we have. Where faith is spoken of it is as the source from which true righteousness flows and the condition on which pardon is granted. Where love is spoken of it is as the fruit of faith and the fulfilling of the law. "Deeds done in the body," is the general description of human life, and the acquiring of faith, hope and love is an essential part of the deeds done in the body.

The connection of the life to come with that which now is agrees with our experience here. We see that men determine their characters largely by their conduct. Character determines conduct; conduct reacts upon character. Then we see destiny shaped by character and conduct; not closely and judicially so as to vindicate God's righteousness, but generally. Men's characters become unalterably fixed and they go on afterwards almost as pieces of mechanism.

There is a crowning proof to those who believe the Gospel—a proof which no one can question who is able to see its meaning and feel its power. I refer to the tremendous and constant efforts made by God to save us. These appear in the gift, the sacrifice, the sufferings and death of His only begotten

Son our Lord and Saviour Jesus Christ and the sending forth of the Holy Spirit. Can any adequate reason be assigned for the gift of Christ and for the terms used concerning it in the Gospels and Epistles and for the mighty movings of the Holy Spirit, unless our eternal destiny is fixed by the acceptance or rejection of God?

Think also of the promise of everlasting life, life without jeopardy, life without sorrow, life with perfect satisfaction and eternally increasing capacity and bliss. Observe the threatenings which continually assume and sometimes declare that the night cometh in which no man can work.

We see too, that when man has passed a certain period in sin an increase of light has no deterring influence. Do not many go on after they perceive destruction but a little way before them? Has the Infinite Father any greater sacrifice to make than He has made in the gift of His Son—has He any more powerful spiritual influences to give than He now employs? Who will accuse Him who beseeches us to come of trifling with us? Is there any escape from the conclusion that God strives and Christ acted, suffered and spoke as if this fraction of eternity is given to man in which to determine his destiny?

But if, though the Word of God affirms it; though it falls in with our experience here; though we perceive that the efforts which God makes to induce us to become reconciled to Him cannot be augmented; that resistance diminishes their force and that after a time an increase of light has no effect upon a hardened heart—any are not convinced that their eternity will be happy or miserable according to their conduct here, I propound this question:

What if it may be so?

That it is *possibly so* every man's reason must say; that it is *probably* so reason and conscience say; that it *is* so the Word of God affirms.

But I rest the whole on the fact that it is *possible* that you may be rewarded or punished forever for your conduct in the present life.

II. What are the rational conclusions from this possibility?

1. The openly vile and sinful, the dishonest, the drunken, the profane, the prayerless man may be going to endless misery. No one can know that it is *not* so—every one knows that it *may be* so. Guilty then, thrice guilty is he who in the name and place of a minister of the Gospel positively asserts that it is *not* so. Their character and course are thus described in the Word of God: "Because with lies ye have made the heart of the righteous sad whom I have not made sad and strengthened the hands of the wicked that he should not return from his wicked way by promising him life!"

Though God's Word says that such men are doomed, if they repent not, to everlasting punishment, it is enough to stir them and us, for them to think that this *may be* their destiny.

2. Those who will not submit to the law of God and confess Christ *may* be going with the open reprobates to everlasting misery. Christ says whosoever will not confess Me before men him will I not confess before My Father and the holy angels. If then whether kept back by pride or indifference, or by being absorbed in the world, or by the love of sinful pleasures, or by mere

frivolity or thoughtlessness, or by simply postponing under the influence of irreligious associations, any will not or do not confess Christ before a sinful and adulterous generation, He explicitly declares that they will not be acknowledged by Him at the last day. But not to rest on these unmistakable declarations, let those who are thus described consider that in their present state of forgetfulness of God they *may be* advancing towards an eternity of remorse and pain.

3. It is a most solemn and even terrible thought that the dearest friends that Christians have may be in the way to eternal death. If they have not the spirit of Christ they are none of His; if they are none of His, where He is they cannot come. So His Word explictly says. But whatever those words mean it may be so. And if this may be, how is it possible to explain the unconcern of Christians, while a husband, or wife, or parent, or child or any dear friend is without an interest in Christ? If they saw the symptom of some fatal disease appearing in their children could they be free from anxiety merely because they know that they *may* recover? They could not. The awful fact that they might die would fill them with insupportable anguish. While they may be thus risking and ruining their souls, neither love for them nor their affectionate partiality in return can save them. Let then the awful fact, that the son or daughter on whom the Christian parent looks with pride and love may be on the way to everlasting punishment, the husband or wife whose love the Christian so fondly cherishes and as fondly returns, may be so living that at death they will be estranged forever, sink down into the heart. Some perhaps will say, "I do not believe it! I will not believe it!" Mark well, I am not making the appeal on the positive assertion that it is so, though the Word of God justifies it, but upon the ground that *possibly it is so.*

A Christian cannot with any reason entertain the confident hope of being re-united to those whom he loves unless they also are Christians. Doubting the truth of eternal punishment affords no escape from this awful thought. One of the most inexplicable delusions that ever possessed the mind is that there is any comfort, peace, or hope in doubting the doctrine of the eternity of retribution. That it *may be true* cannot be doubted; no confident hope can be entertained while the irrational doubt paralyzes the arm which might under the pressure of anxiety be stretched forth to save them. To show how differently men feel and think on this subject from the natural mode of thought and feeling on all others, let us suppose that a son were crossing the Atlantic and a rumor—a mere rumor should arise and be widely published that the ship had gone down with all on board, what horror would seize the the souls of his parents, nor would they rest day nor night until they knew the worst or the best. But suppose the rumor confirmed that the ship had gone down but that some of the crew and passengers were afloat in boats and on rafts; suppose the list of names could not be obtained; what parent would sit down tranquilly and say, "They are not all drowned; some are saved. It is as likely my son as any one else; I shall feel no concern." Probably they would be little less anxious than before. But upon this vital matter behold

the indifference of men to their own destiny and to that of those whom they love!

If the captain of a steamship were to say to his cabin passengers, "Gentlemen, we are in great peril; we *may* escape, but we may go down before morning," who would sleep that night? Yet in such a catastrophe some *might* escape. But if our eternal destiny turn on our making our peace with God in this life and we should fail to do it, there will be no escape.

I beseech you therefore to consider that unless we *could know that it can not be so*, there is as much reason in the fearful fact that we may exist after death and that our destiny may depend on accepting Christ in this life, that we should be anxious for ourselves and others, as if we knew it to be so. Class those who say "Ye shall not *surely* die," whatever may be their eloquence, with Satan coming "as an angel of light," and remember that the fact that ye shall not *surely escape death*, without repentance in this life, is a reason of infinite value that you should make your escape sure. Put away the unspeakable folly, the unutterable madness of preferring the vain and transient things of the present life to the rest which remaineth for the people of God. For sin and everlasting punishment form the lurid background upon which Christ has painted the promise and the possession of eternal life.

Eternal Punishment.—The Bible is not content with affirming that hell shall be everlasting, thus using a word which it elsewhere uses in a limited and metaphorical sense; it speaks of "a worm that dieth not and the fire that is not quenched." If there is a deathless worm and an unquenchable fire, the eternity of the punishment is distinctly alleged, and that in language of whose use in reference to any finite duration you cannot produce a single instance from Scripture. Besides, the saying of our Lord in reference to Judas the traitor is conclusive of the eternity of the punishment—"It had been good for that man, if he had never been born." I have spoken to you of hell as never ending. Would that so terrible a truth might lead the worldly-minded among you to begin in good earnest the great work for which you were born. You know you can hardly bear a day or a night of acute pain. How frightfully long the time seems! The moments are hours, the hours weeks. What think you of bearing the pain for a year? A year! it is nothing. What think you of a whole life? A whole life! it is nothing. What think you of a hundred centuries? A hundred centuries! it is nothing—the tick of a watch, the twinkling of an eye, when compared with the whole period of imaginable woe. On earth pain wears a man out. If the rack be strained beyond a certain point, or continued beyond a certain time, he faints away, and his insensibility baffles the executioner. But hereafter! I will not dare to tell you the difference. I remember that I am a minister of the Lord Jesus Christ, who died to deliver from the tormentor. I am yet charged with a mercy, and I entreat you to flee from the wrath to come.

Canon H. Melvill.

THYSELF AND THY TEACHING.*

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Take heed to thyself and to thy teaching; continue in these things: for in so doing thou shalt save both thyself and them that hear thee.—1 Timothy, iv., 16.

The minister of the Gospel ought never to forget that the practical truths of the Gospel are addressed to *him* equally with his hearers. There is no charge to duty, fidelity, prayerfulness, which does not apply to him equally with those to whom in Christ's name he gives that charge. On the other hand, the hearers of the Word must be careful of the mistake that words addressed to ministers have no application to them. Even the special admonitions of Scripture which relate to the minister as an office-bearer and instructor are based upon principles which include teacher and hearer alike. Minister and people, whatever the incidental differences of position and duty, occupy one common platform as men and women—subjects of the saving and enlightening grace of Christ; and are so regarded and treated in the Scriptures.

The words of our text are addressed to a Christian minister, and with special reference to his official position and teaching; but they have likewise a definite meaning for every Christian, and a definite point of application in his life. The text consists of three parts. It presents, 1st. *An object of watchful care;* 2d. *An admonition to persistency in watchfulness;* and 3d. *A reason for this care in its happy results.*

I. The object of watchfulness and caution is apparently twofold. Take heed to *thyself* and to thy *teaching;* but as we shall examine the admonition a little more carefully, we shall discover that the two parts are of one piece and make up one thought. For the present, however, let us consider them separately.

Take heed then first, to *thyself;* or literally, hold thy attention fixed upon thyself. The Gospel gives us two classes of admonition which, while apparently pointing in different ways, are nevertheless quite consistent. On the one hand, it is constantly directing our thoughts *away* from self; its very key-note is *deny* self; treat it as if it were not. On the other hand, it is most intensely *personal.* While it tells us that no man liveth unto himself, it also tells us that every man shall give account of *himself* to God. In one and the same breath we hear "Bear ye *one another's* burdens," and "Every man shall bear *his own* burden." In one place we find Paul insisting on the independent right of the individual conscience, asserting that every man stands or falls to his own master; and in another saying, "If meat make *my brother* to stumble, I will eat no meat while the world standeth." In our text we find the same thing. Timothy is exhorted to take heed to *himself;* but the last clause of the verse

* Preached at the Installation of Rev. A. DeCamp, Washington Heights, New York City.

shows that not only himself but all his hearers are to be in his mind; that his very heedfulness of himself is to be for *their* sake quite as much as for his own. Hence our text, carefully studied, may show us how these two classes of admonition may be reconciled.

"Bend thine attention on thyself." The fair inference is that self needs careful watching; that a man who undertakes to look after himself has a great piece of work upon his hands, and one which admits of no negligence. In a worldly sense most men find taking care of themselves a very serious business; it is an infinitely more serious business in a moral sense; it is *transcendently* serious in a Christian sense; at least our Lord seemed to think so when he asked, "What is a man profited, if he gain the *whole world*, and lose or forfeit his *own self*."

The difference between taking care of self in the ordinary sense and in the *Christian* sense, is very radical and lies in this; that the *ordinary* sense implies taking care of the *natural* self; gratifying its desires, encouraging its tendencies, assisting its proclivities, trying to make it by culture, on a larger scale, essentially what it is by *nature;* while the Christian sense implies making self something which it is *not* by nature; the development of a renewed, *Christ-like* self, the ideal self of the Gospel; the training of a new creature in Christ Jesus. We often hear people exhorted to be true to themselves, as if all virtue were summed up in that.

> "To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man."

Shakespeare's poetry is better than his logic there. There are not a few men who, if they were true to themselves would be false to *every* man. Certain people talk as though if a man only acts out that which he *really is* at heart, he is thereby shown to be virtuous. On the contrary, he may be shown to be essentially vicious. A serpent is true to himself when he stings you; a tiger when he rends you; a traitor when he betrays you. Judas was strictly true to himself. If the question be merely one of convenience and safety, it is very much in the interest of these that some men should *not* be true to themselves. The burglar, the pickpocket, the assassin, the more false they are to themselves the better for us.

The Gospel, therefore, challenges this fine moral sentiment, and admits it only under conditions. Be true to yourself, yes; but to *what* self? There is something before being true to yourself, and that is, "*Take heed* to yourself." Look well what that is to which you propose to be true. When self will stand the touchstone of the God of truth, then be true to it, faithful even unto death; and "it will follow, as the night the day, thou canst not *then* be false to any man." The Gospel, as I have already said, is concerned first and chiefly with the development of this *new self* in man; making him a *new* creature in Christ Jesus; *creating* in him a clean heart, and *renewing* a right spirit within him. It nowhere gives us as our principle of life to be true to our *native* instincts and moral characteristics; on the contrary, a great part

of our moral discipline is directed at correcting and subduing these. Christian training has not only to *bring us to* a certain point of attainment, it has also to *detach* us from very much; and it is to the work of *detachment* as well as to that of *attainment* that our taking heed to ourselves is directed. Peter, you remember, gives us these two objects of Christian discipline in his words about the great and precious promises—so great because the task which is set them is so great—"to be conformed to the divine nature, and to escape the corruption that is in the world." When a boy goes to West Point and is enrolled as a cadet, perhaps the most exasperating thing about his new life is that he is constantly being checked in doing the things which it is *natural* for him to do. The *soldier* self he finds out is something quite different from the *schoolboy* self, and the transition from one to the other is neither easy nor pleasant. He stands in a slouching manner on the drill-ground, just as he would naturally lean against a tree on the play-ground; and at once he hears the sharp reprimand, "Look out for yourself. That is no way for a soldier to stand." His head or feet fall into their natural positions. "Take care! Eyes right!" And so at every point where the *natural* habits assert themselves, the boy is corrected and reproved. His natural self is the very thing he has to take heed to and guard against while he is cultivating the new soldierly self until it becomes a second nature. Just so, when a man sets out to become a good soldier of Christ, a great part of the hardness he has to endure grows out of the struggle with himself in the effort to develop the new and better self. Hence the emphasis is laid by the apostle justly upon this point. The *first* thing is that *you yourself* be right; that you yourself be under Christ's new law, pervaded by Christ's new life, guided by Christ's new unselfish principle of action; that you be such a self as Paul describes in the words, "Not I live but Christ liveth in me." Therefore, take heed unto *thyself*.

Take heed too unto thy *teaching*. But this, as already hinted, is not a distinct injunction. It is part of the other. Christ and His apostles do indeed recognize a specially called and ordained class of teachers. Not every man is *officially* called or qualified to preach the Gospel. At the same time, nothing can be clearer than that Christ recognizes all true disciples as teachers. As *He* puts the case, every Christian is a teacher by virtue of his being a Christian. Christianity, such is our Lord's general principle, wherever it informs a life and a character, carries a power of instruction. Ye are the light of the world. Ye are the salt of the earth. The very quality of Christian life is that something should go out from it to enlighten and purify.

Here, therefore, is the point of connexion with the former charge. Take heed to *thyself*, because that self *teaches;* because no man liveth unto himself; because you cannot be a Christian and not give men some impression about Christ and Christianity. You *must* teach. You cannot help it. Men will learn something from you whether you will or not. You may never stand in a pulpit. You may never open your mouth on the subject of Christianity; the simple fact that you profess to be a Christian draws men's eyes upon you, and awakens the question, "*What and how much does Chris-*

tianity mean in that life?" Men care little about your words. The lesson of the Gospel to them is not in your words. They care little about your formal religious teachings; they know well enough that these can be largely drawn from books and made up from the thoughts of other men; but they have an unerring instinct which leads them behind your *words* to *you*, and tells them that the value of your teaching depends on what *you yourself are* under the law and spirit of this Gospel. The great lesson of the Gospel, therefore, is in life and character. Christ enlightens and attracts the world by what He *is* rather than by what He *says*. "Learn of *Me*, for I am meek and lowly of heart." Did you ever think of that? How different that is from the invitation of any other teacher. Another would say, "Learn of me, because I have knowledge; because I have studied deeply; because I have had large experience in teaching." But Christ, you observe, invites the world to learn of Him, not because of His acquisitions or His intellectual traits, but because of His *moral* qualities. The world is asked to look, not at His *brain*, but at His *heart*. There is more than a hint that the world needs teaching in the matter of *character* rather than of *knowledge*. How a Greek sage would have laughed at these words: "This man asks us to come to him and learn because he has a *meek and lowly heart*." Yet, whoever may laugh, there stands the fact that Christ's appeal to the world is the appeal of *Himself;* and that Christ's followers will appeal to the world successfully only on the same ground. Christians *themselves*, by virtue of what *they are*, will be the world's teachers.

Thus then all that has been said thus far is easily summed up. Clergy and people alike are admonished simply on the ground of their discipleship. Discipleship in every case carries with it a power of teaching. That power resides first of all in the disciple's *Christian personality;* in what *he himself is* as a Christian. Hence, the most pertinent, the most important admonition which the apostle can give to one who wants to teach effectively is—take heed to *thyself;* because it is *thyself* that teaches. In taking heed to thyself, thou shalt best take heed to thy teaching.

I repeat it—you *all* teach. Every one of you who professes faith in Christ is a teacher in virtue of that fact. You teach by your *spirit*. This is a thing hard to define or explain. If one should ask you to explain the odor which fills your room from that beautiful climbing honeysuckle, you could not do it; but you are conscious of the fragrance none the less. Just so there is a quality, a kind of aroma which pervades the personality of certain Christians, which is as clearly recognized as the fragrance of the honeysuckle, but which you can as little define or describe.

> "When one who holds communion with the skies
> Has filled his urn where those pure waters rise,
> And once more mingles with these meaner things,
> 'Tis e'en as if an angel shook his wings.
> Immortal fragrance fills the circuit wide
> And tells us whence these treasures are supplied."

Why should that seem strange? It is a well recognized fact in other regions. You talk about the "atmosphere of culture" which attends this or that

one. When a man comes to you out of life-long communion with great men, and cultured minds and beautiful forms of art, you feel how these things have penetrated and informed him. It is an education to associate with him. Why should it be otherwise with one who has walked with God, and pondered the thoughts of God, and rested in the love of God? If there had been an Israelite who did not know that Moses had been with God in the Mount, he would have learned the fact by looking at him when he came down. Moses did not know that his face shone. He of all men was least conscious of the impression of his presence. It is always so; and this very unconsciousness testifies to the depth and reality of the influence which moves us; for always that which is most characteristic is most unconscious, and betrays the real self, like Peter's Galilean accent, or the shibboleth of the Ephraimites. There lay the secret of Christ's impression. He taught them, and that which seemed to astonish them more than the substance of His teaching was His *authority*. Those very people who listened might easily have been drawn into a wrangle about the *technical* question of Christ's authority. The chief priests and elders, you remember, raised that point. "*Who gave thee this authority?*" But that question was lost sight of under the spell of Christ's person—the authority which was *felt*, and to which they gave themselves up, saying, "Never man spake like this man." And something like this may radiate from every true disciple who lives in real communion with his Master and Saviour. That is the thing which will teach your children and your servants and your friends more of the power and reality of the Gospel than all the sermons ever preached. Take heed to *thyself* therefore.

II. We come now to the second element of the text—*persistency*. Continue in these things; that is, in care for yourself and for your teaching. We might expect just such an admonition to follow the first; because such heedfulness as is there prescribed *implies* persistency. It will not answer to take heed for a little while only. *Christian* self-culture requires *continuous* care. The old self is like the treacherous ocean lapping at the dykes and assailing the smallest break, and must be constantly watched. The new self is a growth, not a complete creation, and like all growths must be tended. It was not merely to the drowsy disciples in Gethsemane, but to disciples of all time that our Lord said, "Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

And this persistency is related also to the teaching power of the Christian self. It is behind all the good and lasting impressions which holy character makes. When a man strikes a blow which stuns his adversary, the effect is sudden; but behind that lightning-like stroke are years of slow muscular compacting and gymnastic training. When intellectual power goes out of another man to you, and you instinctively recognize, in your first contact with him, an intellectual king, behind that impression are years of mental discipline and laborious study. Just so spiritual character often makes itself felt at once. It takes no time nor reasoning to convince you that you are talking with one who has walked with God: but *crude* character, *shallow* character, *half-way*

character does not and cannot affect you thus. Such impression is made by the man who has long taken heed to himself, who has been scarred in many a fight with the old self, and has watched and tended with prayer and tears the growth of the new man in him.

Then again, even when character is not ripened there is a lesson in steady, persistent growth. A double-minded man, unstable in all his ways, ceases to be a lesson except of warning. A surge of the sea, driven with the wind and tossed up into spray—seamen do not get their course by that, but by the steadily burning light in the lantern-tower. The Gospel lays tremendous stress on this virtue of steadfastness. The whole wonderful argument in the fifteenth of first Corinthians comes to a point in steadfastness: *therefore*, be ye *steadfast, immovable.* In the description of the Christian warrior in Ephesians, *standing fast* is the highest expression of victory: having done *all*—to stand. When a man's whole life is seen to be concentrated upon the service of God and the attainment of a heavenly recompense, that life is a lesson. Many a time, as you have been walking the street, you have seen a man stop on a corner, and look fixedly upward at something or other. Your first impulse is to look up too. There is always a peculiar interest in anything that is above this earth, though it may be only a little way above. Then you stop, and still look up. Perhaps you ask, "What is it?" The next man that comes along and sees you two looking up, stops also, and the next, until a crowd is gathered, for no other reason than that one man in the hurrying throng stood steadfastly looking upward. And this familiar incident is a type of something better. When a man is seen living for heaven; when every day's life says to men, "One thing have I desired of the Lord: that will I seek after," there is a power and a lesson in that fact. Men ask, "What is it he sees which we do not see? What is he after which thus concentrates his energy, and makes him live in this world as if his home were elsewhere?"

III. And now the *third* element of the text—the *result* of this careful and persistent self-culture. "Thou shalt both save *thyself* and *them that hear thee.*" In the economy of this world for a man to take heed to himself means to let other people go; not to *save* them, but to let them be lost if they will. In the *Christian* economy, to take heed to one's self is to save not only the self, but others.

Thou shalt save thyself. It is very clearly implied that salvation is not an easy matter. It was Paul that told how he watched and restrained his natural self, keeping it under, fairly bruising it as the boxer his adversary, lest having preached to others he should become a castaway; the same Paul who said, "I *press* towards the mark for the prize;" the same Paul who said, "*Carry out* your salvation with fear and trembling." It was Peter—Peter who had had hard experience with the old natural self—who said, "If ye call on the Father, the judge of every man's work, pass the time of your sojourning here in fear." It was the divine Master of both these men who said, "*Agonize, wrestle,* to enter in at the strait gate." Salvation is not a thing which God works out for us while we take our ease. But this promise, "thou shalt save

thyself," is bound up with our influence upon others. You know very well that in teaching another any branch of knowledge, you broaden your own knowledge. You know how the laborer who toils for the sake of wife and little ones, strengthens his own arm; and in like manner, the exertion of spiritual energy for the sake of others, reacts to make the man who puts it forth spiritually stronger. The man who feels that he must take heed to himself because his life affects other lives, and who watches and disciplines himself, not only for his own salvation, but to save others—himself grows apace in spiritual power. In cultivating the graces of patience and self-control and unselfishness with a view to their effect upon your children and neighbors, you yourself become richer in these graces. In bearing a brother's infirmity for his sake, in denying yourself lest you cause him to stumble, you yourself are becoming richer and deeper and sweeter in character, and helping on your own growth into the perfect manhood of Christ Jesus.

So, too, you shall save them that hear you. There is a saving power in a life which is watchful over itself as in God's sight. Here we strike, I think, the true idea of the Church of Christ. The Church is ordained of Christ to save. She is Christ's messenger of salvation; Christ's appointed guardian of the heirs of salvation; and the fulfilment of this mission lies very largely in the personal character of her members. Remember that Christ, as has been already said, threw Himself upon His person and life for His great appeal to the world. In Him was *life*, and the *life* was the light of men; and Christ ordained His Church to imitate Him in this; to *preach* Him indeed, but to *live* Him also, and to exert her great attraction upon the world by the power of watchful, careful, holy living. It is asked anxiously, what shall we do to extend the power of the Church and to add to her numbers? Let me bring the answer down to our own Church. Most of you who regularly gather here are Christian disciples. I would to God you *all* were; but being mainly what you are, a body of believers, this text is specially and peculiarly yours. God has a large account with this Church. Its power ought to be enormous; but it never can be the great saving power which it ought to be, except on the principle of the text. It is not necessary to this that it should be a great centre of attraction. It is not necessary that elaborate machinery should be employed to draw crowds; but it *is* necessary that the whole Church should grasp the fact of the saving power which Christ attaches to personal holiness; and the tremendous responsibility which Christ lays upon the whole Church to be a radiating centre of this holiness. Too often we have an idea of the Church as an end unto itself—a great establishment to be built up, at which men may look and say, "What a strong and prosperous Church! what numbers! what wealth!" Too often we are tempted to feel that all the influence which does not return upon the individual Church, to enlarge and enrich *that particular centre*, is thrown away. That feeling is fundamentally wrong. The enlargement and strengthening of the Church is not an end unto itself: it is a means to a higher end. A Church is not to be like one of those new electric lamps which you see burning in shops amid a blaze of other light, not so much to

increase the light as to call attention to itself and its merits. The value of a light is not in what it draws to itself, but in what it *diffuses*. It does not exist for itself but for others. Men do not care for the lighting *apparatus*, for the beauty of the standard, but for having dark places and stumbling-blocks illuminated; for being able to thread their way through dark lanes and obstructed streets. The Church must accept her place as a *diffuser* of the Gospel. You, my brethren, are not here merely to hear sermons: you are banded here, that, out of this aggregation of Christian life and character, power and light and healing may go forth; and the radiating power of such a body as this ought not to be small. The problem is simpler than perhaps you think. Let every one of you take heed to himself under the consciousness that his life is a lesson to others, and there will be teaching from this Church which will be instinct with saving power. The results will not always return to this Church: the influence of personal holiness which shall be felt in the many and diverse spheres of life in which you move, will be felt in places of which you never heard, in Churches far away, in souls brought to Christ and shepherded in other folds. So much the better. If that beautiful cluster of lights lifted high in Madison Square, were so arranged as simply to throw the light downward upon the shaft which holds the burners, who would not laugh at it? On the contrary, it is placed high up that the rays may reach out into the side streets and flood the dark corners for hundreds of feet around with radiance. So the Church does not exist for itself—not for what it receives, but for what it gives. Christ offers to kindle it, to bathe it in His own light to the end that it may give out light as fast as it receives. Men talk of revival. For one I want a revival on a larger scale than is popularly conceived. A *means* of saving men—a mightier means than any temporary or spasmodic efforts. I long to see *whole Churches*, as *bodies* of Christ, glowing with the radiance of consecrated character. I have no concern about additions to the Churches in that case. They will come of themselves. In taking heed thus to herself, the Church will take the best possible heed to her teaching. She will develop that which teaches more powerfully and more persistently than all preaching. The life which thus takes heed to itself will teach by its own nature. The man or woman whose conversation is in heaven will *talk* of heaven, and will say to his neighbor, "Come thou with us and we will do thee good."

Brethren, the Lord's table is a good place at which to ponder these truths. There you meet one whose power over you and over the world is in His life; and as you shall sit at His table He shall say to you—Take heed to yourself because you are a teacher by the very fact of your being a Christian. He shall say to you—You are a member of My body the Church; I want My Church to be a light in this city—a saving power. Are you taking heed for your share of the light? Study My truth as deeply as you will; learn as much of My ways as you will; learn My words by heart; see to it that My doctrines are taught; but remember that all knowledge centres in character, and that knowledge without holiness is nothing; that knowledge without love is as sounding brass and as a tinkling cymbal. Take heed to *thyself;* so shall thy teaching be Christ-like, and so shalt thou save thyself and them that hear thee.

EASTER SERVICE

THE RESURRECTION OF CHRIST.

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He is risen, as He said.—Matthew xxviii., 6.

The importance of the resurrection of Christ, from whatever side we view it, cannot be overestimated. On it the hopes of His people rest; and against it, as the stronghold of the Christian system, the batteries of the gospel antagonists are most frequently and furiously directed. Nor, when you have thought on it for a moment, will this seem strange; for had Christ not risen from the grave, His death would have had no sacrificial value; and so, when the sinner looks in faith to the cross, and hopes to be forgiven through the blood of Him who died thereon, the ground on which his confidence rests is that He who expired on Calvary is not now in the tomb, but is exalted in glorified human nature, to be "a Prince and a Saviour for to give repentance unto Israel, and the remission of sins."

On the other hand, it is easy to understand why the assailants of the Gospel should make their attacks most persistently against this part of the Christian revelation; for, as Paul has most convincingly shown in his Epistle to the Corinthians, the whole fabric stands or falls with it. This is the keystone of the gospel arch, and if it be removed, the entire structure must ultimately give way. This is the Thermopylæ of the domain of Christian evidences, whereon the conflict with infidelity is to be lost or won, and instead of shrinking from the encounter, it becomes every leal-hearted follower of Jesus to gird himself for the fight, because a successful defence here is equivalent to victory everywhere else. Not without reason, therefore, has the importance of this great event been recognized by Christians of all lands in the keeping of the first day of the week, as a perpetual memorial of it; and to-day when so many of our brethren in the Lord are holding a special festival in its honor, I have judged it advisable, not from any regard which I have for church festivals as such, but rather from the perception of the present aspect of religious thought, and the present character of unbelieving objections to the Gospel, to direct your minds for a short time, to this great and glorious theme.

I. Let us look first at the resurrection of Christ, as a fact established by reliable evidence. "He is risen." Now in order to make out that in the case of the Lord, there was a true resurrection from the grave, we must first have it clearly established that at the time of His burial He was really dead. And here, there is no lack of proof. The very circumstances in which the crucifixion took place are convincing on this matter. For it was on the prepara-

tion day before the high Sabbath of the Pascal week, that Jesus and the malefactors were nailed to their respective crosses, and as it would have been a desecration of that great festival if the bodies had been permitted to remain throughout it exposed, the Jews besought Pilate that the deaths of the crucified ones should be hastened, and their corpses removed. But when the soldiers went, at the governor's command, to act on that request, they found that Jesus was already dead, and so they did not break His legs. To make assurance doubly sure, however, one of them thrust his spear into His side. Had He not been dead before, that would undoubtedly have caused His death. As it was, however, it only revealed that He had recently expired, for, as we have been informed by medical authorities, it is only in the case of one who has been a short time dead, that the pericardium, when pierced, will give forth blood and water. But over and above the evidence furnished by this fact, we have such witnesses to His death, as Nicodemus, Joseph of Arimathea, and the women who assisted at His burial. It is true that the funeral rites were hastily performed, for the Sabbath was drawing nigh, yet it is altogether unlikely, and indeed approaches as nearly as possible to an impossibility, that such persons should in such circumstances have been deceived.

Let us see then how the case stood. The body of the Lord was laid in a new tomb. This was done as a matter of convenience; for the sepulchre was near the place of crucifixion, and besides, belonged to Joseph; but it rendered it all the more easy to establish conclusively the fact of the resurrection. Had it been laid in a cave, where many others had been already buried, there would doubtless have been great controversy as to whether or not some other body had been substituted for that of the Lord, but all that was effectually though unconsciously precluded by the laying of his remains in a virgin tomb. Then, the hasty funeral was scarcely over, when soldiers came and placed themselves as sentinels beside the sepulchre, the stone at the mouth of it being at the same time sealed to prevent any tampering with it on the part of His disciples. Thus matters remained during that silent night and all through the succeeding day of rest. Thus also they continued for the following night and on till near the dawning of the first day of the week. And then the rocking of an earthquake having roused them to attention, the soldiers became aware of the presence of angelic visitors who declared that Jesus had risen from the dead. The precise time at which the resurrection occurred cannot be determined. Whether it was when the earth was shaking, or when the angels were rolling back the stone, we cannot tell. No eye of man beheld the Saviour in the act of rising. Even the angel does not say that he had seen Him coming forth from the grave. The whole testimony is to the fact that He had risen. Yet calmly and without haste He must have risen, as those carefully folded garments fully attest. Vain were all efforts to hold Him in the tomb. He who had already overcome death, was not to be restrained by the seal on the stone, or to be terrified by the sentinels that stood without the sepulchre; and let us not fail to note how He made the wrath of man to praise Him, in the fact that the soldiers who were there in the interests of

His enemies were the first to declare that He had risen. For at first they told the truth, and the clumsy story which afterwards for a bribe they substituted for the truth carries its refutation on its face. It was death to a Roman soldier to sleep at his post, and it is altogether improbable that men accustomed to the utmost vigilance would remain asleep amid the rolling of an earthquake. Moreover, if they were really asleep, how could they know what happened during their unconsciousness?

But, passing from this, let us look at the testimony of those who saw the Lord after His resurrection. And here it has to be frankly admitted that it is difficult to arrange all the appearances of the Lord to His disciples during the forty days between His resurrection and ascension so as to show the perfect harmony of the narrative of the four evangelists. That, however, arises not from any contradiction between them, but from the fact that not one of them gives a complete detail of all the occurrences of that eventful interval. If we possessed the full particulars we should doubtless see at once how all the narratives are truthful, and how each incident in the present record falls into its place. But as it is, we are not able to put them together in a manner that shall make them consecutive, without introducing certain things which are more or less conjectural. We must remember that we cannot put a written record into the witness-box and cross-examine it, as we can do a living man, and it is out of that impossibility that our whole perplexity arises. A little more information on one or two points, such as a skilful barrister often elicits by a few pertinent questions, would show how all that is written in these narratives is perfectly consistent. Meanwhile, it is important to note that the whole testimony, however hard it may be to state it in the form of a connected narrative, goes to establish the fact that the Saviour did rise from the grave, and while this was so clearly affirmed by all, we may not be surprised at the apparent variations in detail, for as Alford has said, "the precise order of His appearances would naturally, from the overwhelming nature of their present emotions, be a matter of minor consequence, and perhaps not even of accurate inquiry till some time had passed." Still, every one acquainted with the laws of evidence knows that no fair-minded man would refuse in ordinary circumstances the consentaneous testimony of a number of competent witnesses to a fact, even though there should be some little difficulty in arranging the details of their testimony into a continuous history.

Again, before presenting the evidence to which I refer, it may be well to call attention to the fact that though the body of the Lord preserved its identity, it was in many respects different from what it had been before His death. It retained the marks of the nail and the spear; it was in the main recognizable by His followers; yet it was such, that they were sometimes at a loss, and knew not that it was Jesus. He could with it enter a room while the doors were shut, travel with amazing rapidity through space and vanish out of men's sight; and yet it could be touched, and handled, and He could, and did eat with His followers. As to all this we

are largely in the dark, and I gladly here avail myself of the words of Dr. Hanna, when he says, "It seems to us, the best, if not the only way of accounting for this, to suppose that the resurrection body of our Lord, had passed through a stage or two, in its transition from the natural to the spiritual body; from its condition as nailed upon the cross, to its etherialized and glorified condition as now upon the throne—the flesh and blood which cannot inherit the kingdom, still there—but so modified as to be more plastic under the indwelling spirit, less subject to the material laws and conditions of its earlier being; the corruptible on its way to incorruptible—the mortal putting on the clothing of the immortality."

Bearing these things in mind, let me now attempt to rehearse the history of the world's first Easter Day, and the incidents succeeding it, in the order of events which after considerable study of the four evangelists seems to me the least open to objection. In the early morning, while it was yet dark, the women who had lingered longest at the funeral services, came to complete decently the obsequies of their departed Lord. As they walked along they had been questioning with each other "who shall roll away the stone?" but when they came in sight of the sepulchre, they found that the stone was already rolled away. As soon as Mary Magdalene, who was one of the company, saw that the stone was moved from its place, she immediately suspected that something was wrong, and without waiting to learn what had occurred, she turned and went away in haste into the city to tell Peter and John. While she was gone, the other women had a vision of angels, who addressed them in the words of my text, and commissioned them to tell the news to the disciples, and as they went away rejoicing, the Lord Himself met them and said unto them, "All hail." Scarcely had they left the garden and returned to the city when Peter and John came running to the place to see what foundation there was for the fears of Mary Magdalene. John, who arrived first, merely looked into the sepulchre, but when Peter came up and went boldly in, John followed him, and he saw and believed. Having taken the situation fully in, these two friends went back to the city, and were already in it before Mary, exhausted by her great and unwonted exertions, could return to the garden; and so it happened that she was alone at the tomb, and had that precious interview with the Lord, in which He revealed Himself to her by calling her by name. Then in the course of the day He seems to have had a meeting with Peter alone, for the disciples said in the upper room, "The Lord is risen indeed and hath appeared to Simon," and Paul in his enumeration of those who saw the Lord, says, "He was seen of Cephas, then of the twelve." In the afternoon, when it was towards evening, as two of them were walking out to Emmaus, He joined Himself to them, opening up to them the Scriptures concerning Himself, and ultimately revealing Himself to them in the breaking of bread. Then, in the evening, these two disciples having returned to Jerusalem and gone to meet their brethren in the upper room, Jesus came into the midst of them and said, "Peace be unto you;" and as they supposed it was a spirit, He said, "Handle Me and see, for

a spirit hath not flesh and bones as ye see Me have." Eight days pass, and it is again the first day of the week, and the disciples, Thomas being this time among them, are again in the upper room; then He comes once more into the midst of them and addresses Thomas in such a strain that the doubting disciple is constrained to say, "My Lord and my God!" Then the scene changes to the shore of Gennesaret, where, as some of the disciples are returning from an unsuccessful night of fishing, they see one standing, who directs them to cast their net on the right side, and as they obey His injunction, and enclose a great multitude of fishes, the conviction flashes on John that it is the Lord, and Peter, with all his ardent impulsiveness, flings himself into the lake and swims to land, while the rest follow in the boat. Then, after they had eaten together, the Lord solemnly restores Peter to his place among his brethren and commissions him to feed the lambs. Then, in Galilee He was seen of more than five hundred at once; and again He appeared unto His followers in Jerusalem, when He led them out to Bethany, and was parted from them by the cloud behind which He passed into the heavens. Last of all, says Paul, "He was seen of me also, as of one born out of due season," and the sight was the means of turning the relentless persecutor into the faithful apostle.

Such is a connected view of the testimony borne by the different witnesses to the fact of the resurrection of Christ, in the order in which, as it seems to me, it is most natural to take it. But, it will be said by some one that we depend for this evidence on the New Testament itself, and therefore that we are reasoning in a circle when we seek to prove the divine origin of the Gospel from the fact of Christ's resurrection, while again we prove the resurrection of Christ from the gospel records. But it is not so. We must distinguish here between things that differ. The divine origin of the Gospel is not the first subject that meets us in the order of our inquiry. We have to do first with the genuineness and authenticity of the narratives, and viewing them, for the time being, as ordinary productions, we are led to the conclusion that the resurrection is authentic. For the books which record it were given to the world very soon after it is alleged to have occurred. It is capable almost of demonstration, that the first Epistle to the Corinthians, in which the first full written reference was made to it, was composed in the year 57 or 58 A.D., *i. e.*, allowing for the fact that Christ was born four years before the commencement of our era, just twenty-eight or twenty-nine years after the event; the apostle, too, affirming that even then the greater portion of those five hundred witnesses were alive; and he has elsewhere declared that the thing itself was not done in a corner. There were, therefore, abundant opportunities of refuting his statement if it had been false. Add to this the consideration that the witnesses were of the best character. They were not such as were likely to be deceived, for there was a Thomas and a Paul among them, and neither of those was so constituted mentally as to be able to believe without evidence. Nor were the witnesses such as would have combined to deceive others. All that we know of them prevents us from supposing that they

would endorse what they knew to be false. They were in moral character and excellence far above the generation to which they belonged; they gave up home and comfort, and many of them even life itself, rather than unsay what they had said upon this point; so that if such testimony should be pronounced false, it would be impossible to have any such thing as a credible history produced. On the whole, therefore, Dr. Thomas Arnold may be held as pronouncing the verdict of impartial investigation when he said in one of his discourses to the boys at Rugby, "The evidence of our Lord's life and death and resurrection may be and often has been shown to be satisfactory. It is good according to the common rules for distinguishing good evidence from bad. Thousands and tens of thousands of persons have gone through it piece by piece, as carefully as ever judge summed up in a most important cause. I have myself done it many times over, not to persuade others, but to satisfy myself. I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort than the great sign which God has given us that Christ died and rose again from the dead."

II. But passing from the fact itself, let us consider its relation to the Saviour's former utterances. "He is risen, as He said." It is a little surprising that, at the time of the Redeemer's death, His disciples seemed to have forgotten that He had ever alluded to His resurrection. But all difficulty is removed when we consider how fully, at the moment when He spoke, their minds were pre-occupied with temporal and earthly ideas of His Messiahship, and how, at His crucifixion, they were oblivious of everything but the loss of their Master. But when the Holy Spirit was imparted to them, they were enabled to recall His sayings, and now it is deeply interesting to us to gather into one group all the recorded references which during His personal ministry Jesus made to His resurrection. On His first visit to Jerusalem, when in the temple, He was challenged for His interference with the money-changers; and asked, "What sign showest thou, that thou doest these things?" He replied, "Destroy this temple, and in three days I will raise it up again;" and in recording the incident (John ii., 18–21) the Evangelist adds, "He spake of the temple of His body." Again, when certain of the scribes and Pharisees asked a sign from Him, He replied (Matt. xii., 40), "An evil and adulterous generation seeketh after a sign, and there shall no sign be given it, but the sign of Jonas the prophet; for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Then, after Peter's manly avowal of his faith, we read (Matt. xvi., 21) that "From that time forth began Jesus to show unto His disciples how that He must go to Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day." So also (Matt. xvii., 22) we read again, "And while they abode in Galilee, Jesus said unto them, the Son of Man shall be betrayed into the hands of men, and they

shall kill him, and the third day he shall be raised again." At another period, alluding to the same event, He said (John x., 17, 18), "I lay down my life that I may take it again. No one taketh my life from me, but I lay it down of myself. I have power to lay it down and I have power to take it again." And when he was on his way to Jerusalem to the last passover of His earthly life, He said to His followers (Matt. xx., 18, 19), "Behold we go up to Jerusalem; and the Son of Man shall he betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock and to scourge and to crucify; and the third day he shall rise again." These are the principal references made by Jesus himself to His death and resurrection, and putting them together we see how, viewed in their light the rising of Christ from the dead is not one proof merely, but a whole cluster of proofs attesting the divine mission, authoritative instructions, and atoning death of the Lord. In some of these passages His resurrection is simply foretold by Him; in one of them it is declared that He would voluntarily part with His life for the salvation of sinners, and would by His own power resume it; and in the others, His coming forth from the grave is put forward by Him as a sort of crucial test, by which His claims were to be tried. He perilled His whole Deity and Messiahship on His resurrection. There is thus a threefold attestation in this wondrous event. It proved Him to be a prophet; it showed Him to be a miracle-worker, and it threw back its authenticating light on everything said and done by Him during His earthly ministry. It is in this last aspect that the apostles most frequently present it to us. Indeed they are perpetually appealing to it in support of their Master's statements. Did He claim to be the Son of God, yea, God Himself? then Paul says, "He was declared to be the Son of God with power, according to the spirit of holiness, by His resurrection from the dead." Did He assert that a day was coming when the Son of Man should sit upon the throne of His glory and before Him should be gathered all nations? then Paul alleges that "God hath given assurance of this to all men, in that He hath raised Him from the dead." Did he proclaim that all who are in their graves shall hear the voice of the Son of Man and shall come forth? then Paul affirms that He is Himself "risen, the first fruits of them that sleep." Did He assure men that He came to lay down His life a ransom for many? then Paul, still viewing His resurrection as the proof of His words, has said, "If Christ be not raised your faith is vain; ye are yet in your sins."

Brethren, it is when we look thus at the resurrection of Christ in its bearing on the previous sayings of the Lord Jesus, that we discern its transcendent importance and learn to view it as the foundation of our faith. By it we are begotten at first to a living hope, and as that hope is the anchor of the soul, without it we should drift hither and thither before every storm of trial and hurricane of temptation. Take this last chapter out of the Gospel and you may take all the others, for without it they are worthless. Yea, should some sceptic Samson ever be able to pull down this pillar in the temple of truth, the whole fabric would fall, and believer and unbeliever alike would be

buried beneath the ruins. But never shall this truth be overthrown. For eighteen hundred years it has stood the shock of every adversary, and it shall withstand them till time shall be no more. But while *it* remains firm, let us take care that we slip not away from our faith in it, for if we do, we shall be of all men most miserable. Men may seek to persuade us that we may give up our belief in miracles, and this one of the resurrection among them, while yet we can retain our faith in Christ. But that is an utter delusion. We may have faith then in some one whom we continue to call Jesus Christ, but He is no longer the Christ of the New Testament, of whom alone it is said that "He is able to save unto the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them." Others may tell us that we may give up the fact of the resurrection and yet retain its spiritual significance; but if, as I have shown you this morning, this fact itself is the proof of the truth of all that the Saviour claimed and said, how can we retain anything of His while we give up that? It is impossible. If Christ did not rise then there is no living Christ now; no high-priest yonder to plead for us; no ground on which to look for pardon; no assurance for immortality—in one word, no Saviour. Cling then as for dear life to this great truth. Examine into it thoroughly that you may hold it intelligently, and having grasped it, be sure you never let it go. No resurrection means no Christ; and no Christ means no hope, no salvation, no heaven.

But now to conclude, let me mention two influences which come from the contemplation of the glorious fact which the Church this day commemorates. The first is hope through life. The apostle Peter has affirmed that "God hath begotten us unto a living hope by the resurrection of Jesus Christ from the dead." Mark the expression a "lively" or living hope. The expectation of perfected salvation which the believer cherishes is not contented with indifference or inactivity. It is a living, not a dying or dead thing, and it animates him to most earnest efforts after the attainment of the object to which it looks. A ship's crew have been forced to leave a sinking vessel and commit themselves in an open and frail boat to the mercy of the ocean. They do not know that they shall be picked up, but they have an intense desire to be delivered and a vague hope that they shall be. Day passes after day. Their scanty stock of provisions is almost exhausted, the water is entirely spent, and hope in them is all but dead, so that every energy within them is paralyzed. But lo! far away on the dim horizon a sail appears, and in a moment the hope that seemed ready to expire is quickened into activity. First they raise a faint but thankful cheer; then they uplift any sort of a flag they can extemporize as a signal of distress; then they take to the oars and summon up the remnant of their strength, if by any means they may near the vessel's course, and attract the attention of those who man her. What a difference one short hour has made in those worn and haggard men! A little while ago they were ready to perish, but now they are all activity, for the sight of that far-off sail has begotten them to a "living hope." So Christ's resurrection brings living hope to the sinner's heart. Before he received that truth there was in him a kind of

vague and shadowy expectation that in some way or other he did not know how he should be saved; and there was nothing in that to inspire him. But now that he beholds the empty sepulchre and the risen Christ, he sees that God has brought salvation near to him, and that it is no vague, uncertain thing, but a sure and abiding blessing; so he rises and bestirs himself; he flees for refuge to lay hold of the hope set before him in the Gospel. He is saved by hope.

Finally, there is an influence of comfort in bereavement and death, coming from this theme. Christ has overthrown the empire of death, and broken the power of the grave. He went into the tomb and conquered there the last enemy, for it was impossible that he should be holden of death. But when he emerged, he went forth on the farther side, making of that which had been before a cave dark and without an outlet, a tunnel through which his people may pass into the completed life of heaven.

He rose as the representative of His people, the first fruits of them that sleep. So when we laid the dust of our departed in the grave, we did not look our last upon them; they shall rise again according to the old prediction. "Thy dead shall live; my dead body they shall arise. Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs and the earth shall cast out its dead." They shall be "clothed upon with their house which is from heaven." They shall be "ever with the Lord," and we with them like Him and seeing Him as He is. What consolation have we here, resting on no vague perhaps, or uncertain speculation, but built upon the fact that Christ "is risen as He said." And when we contemplate our own departure, how much comfort is there in the truth that "our Saviour Jesus Christ has brought life and immortality to light by the Gospel!" There is a natural loathing at the grave, and every one shudders at the very thought of its corruption. But our grave, too, shall be empty at the last, and the corruptible seed planted in it shall spring up at length into incorruptibleness and we shall be glorified. Go look anew on the flowers putting forth their petals to answer the call of the blessed sun, whose rays play round about them and say, "Come forth that we may deck you in your summer loveliness;" and see in that the prophecy of the general resurrection at the last, when God shall call and we will answer. The body which is deposited in the grave is but like the shell that bursts to let the new life of immortality come forth, and the grave in which it is deposited is the sleeping-place where it rests awaiting its appointed time. The resurrection is only the to-morrow-morning of death, and when we think of the grave we should do so, as in the happy days of our childhood we thought of our bed when we retired to it for the night, expecting an elder brother to call us in the morning and take us with him on a pleasant excursion.

> "'Tis but a night, a long and moonless night,
> We make the grave our bed and then are gone.
> Thus at the shut of eve, the weary bird
> Leaves the wide air, and in some lonely brake
> Covers down and dozes till the dawn of day,
> Then flaps his well-fledged wings and soars away."

SAUL AND THE WITCH OF ENDOR.

By Pres. A. Hovey, D.D., Newton Theological Institution, Massachusetts.

Then said Saul to his servants, seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor, etc.—1 Samuel xxviii., 7–25.

This narrative is unlike any other in the Bible, and therefore, as might have been expected, has received various explanations. Three of them may be briefly noticed: (1) That Samuel himself appeared to the mistress of necromancy in Endor, and predicted to Saul his death on the morrow. (2) That an evil spirit, or demon, personating Samuel, appeared to the woman and predicted to Saul his death. (3) That the woman, being a ventriloquist, described such an apparition as the king would suppose to be that of Samuel, and then made her words seem to come from the place where the apparition was imagined to be.

In favor of the *first* interpretation may be urged the *prima facie* meaning of the narrative. For the sacred writer says that "the woman saw Samuel" (v. 12); that when she described the apparition seen by her "Saul knew it was Samuel" (v. 14); that the prophet reproached Saul for "disquieting and bringing him up" (v. 15); and that the prophet foretold the defeat of Israel and the death of Saul and his sons on the morrow (v. 19), both of which came to pass. These are strong reasons, and if they are set aside, it should be in view of others that are stronger. What then are some of the arguments against this explanation of the narrative? God had forbidden the practice of necromancy in Israel, and had commanded those who practiced the same to be stoned (Lev. xx., 27; Deut. xviii., 10, 11). Again, Saul himself was acquainted with this law of Jehovah, and had attempted to execute it (vv. 3–9). Still further, God had rejected the king, and had refused to answer him by any of the usual and appointed ways of making known his will (v. 6). And, besides, there is no indication in this narrative that Saul was now, at last, penitent, so that a message from God might be expected to control or benefit him. Certainly the refusal of God to answer Saul by dreams, by the urim, or by the prophets, the wilful disobedience of the king in the act of consulting the woman, and the close connection of Samuel's appearance (if real) with the agency of this evil woman, are moral objections to this view of the passage. Moreover, it will scarcely be denied that the words, "Why hast thou disquieted me, to bring me up?" do not seem perfectly natural as the language of a true prophet coming back from the Unseen with a divine message, while they do seem entirely natural as words spoken in behalf of a pretended apparition by the enchantress herself. Again, if the woman was really and greatly amazed by the apparition of Samuel, as she well might be if it was

real, it is somewhat singular that she was so prudent and self-collected afterwards. For if Samuel appeared, we deem it probable that it was before the woman began her enchantments, in order that neither she nor any one else might have any reason to suppose that he came at her solicitation or bidding.

In favor of the *second* explanation, that an evil spirit, personating Samuel, appeared to the woman, and predicted to Saul his defeat and death on the morrow, we can say but little of a positive character. It is, however, free from some of the objections which lie against the first. For on this hypothesis God does not connect a revelation of the future through his own prophet with an act of desperate disobedience on the part of Saul, or with a practice so solemnly prohibited as necromancy. For all the parties concerned are given up to evil. "That the devil, by the divine permission, should be able to personate Samuel is not strange, since he can *transform himself into an angel of light!* Nor is it strange that he should be permitted to do it upon this occasion, that Saul might be driven to despair, by enquiring of the devil, since he would not, in a right manner, inquire of the Lord, by which he might have had comfort. Had this been the true Samuel, he could not have foretold the event, unless God had revealed it to him; and, though it were an evil spirit, God might by him foretell it; as we read of an evil spirit that foresaw Ahab's fall at Ramoth-Gilead, and was instrumental in it." (1 Kings xxii., 20, etc.) This view of Matthew Henry has a certain degree of plausibility. An evil spirit, undertaking the role of Samuel, would be likely to reproach Saul for his disobedience and to utter a prophecy of some kind as to the approaching battle. Moreover, by "considering the superior strength and number of the Philistines, the weakness of the armies of Israel, Saul's terror, and God's departure from" him, it is certainly conceivable that he might anticipate the rout of Israel and the death of Saul, without any divine revelation. And it is no less conceivable that such a spirit might wish to embitter the heart of the king still more against God. Yet this explanation attributes to necromancy a reality and importance which we find it difficult to admit without fuller evidence. At all events the Saviour's doctrine in the parable of the rich man and Lazarus (Luke xvi., 31), as well as the law of Moses, tend to discredit the view that necromancy, or the apparition of an evil spirit, would be made use of *by the Lord* to reveal future events. Besides, this passage may be just as readily interpreted by supposing that the woman, with a changed voice, uttered the words ascribed to Samuel, as to suppose that an evil spirit uttered them. We therefore reject the *second* explanation as incorrect, and believe that either the *first* or the *third* must be true.

In favor of the *third* explanation several things may be alleged. (1) The king was in a state of mind which would render deception on the part of the sorceress easy. He believed in necromancy, and in the testimony of his servants that this woman was a mistress of necromancy. He was also afraid and exceedingly anxious to obtain some clue to the future from the invisible world, especially by means of Samuel, whom he knew to be a prophet. (2) The woman of Endor was most likely to have known of the extraordinary stature of Saul,

of the degeneracy of his character and fortunes, of the perilous condition of his army, and of the dress of Samuel in his old age. (3) With this knowledge she would have been tolerably sure to detect the person of Saul in spite of his disguise, and would have laid her plan of action accordingly. (4) It would have been easy for her as a ventriloquist to make the prostrate king suppose that her changed voice came from an unseen form at a slight remove from the place where she stood. (5) For Saul himself, it will be observed, did not see the alleged apparition of Samuel; he but inferred it from the woman's description of what she professed to see rising out of the earth. (6) The woman's animosity towards Saul, because of his "putting away the necromancers and wizzards out of the land," may have led her to wish his death, and the circumstances in which he was now placed by the Philistines may have emboldened her to say what she did. But in declaring Saul's doom she was personating Samuel, and must therefore speak as he might have been expected to speak, reminding Saul of his past disobedience to God, of God's displeasure with him on that account, of God's giving the throne to David, and of the certain death which awaited Saul and his sons on the morrow. (7) The fulfilment of her words may have been partly due to the despair which they produced in the mind of Saul. At any rate, the fact of their fulfilment is not conclusive, in the circumstances, of their being a proper revelation beforehand of the purpose of God.

Not to prolong this inquiry, we are led by a study of the narrative in question to hesitate between the first explanation and the third. But it is clear that the narrative presupposes a belief in the existence of human beings after death as current among the Israelites from the time of Moses to that of David. It is also evident from this narrative that some of the people believed in necromancy, or the possibility of obtaining a knowledge of future events from the dead. But it is always to be borne in mind that this intercourse with the dead, whether pretended or real, was strictly forbidden by the law of God, and that the person who was guilty of practicing it was to be put to death by stoning. Its moral effects must therefore have been evil. Nor does the narrative before us afford any encouragement to the practice of seeking to derive instruction from the dead. Divination is wrong and hurtful to the best life of the soul. And there is great reason to suppose that modern spiritualism is only a later form of the same practice.

Saul's Request.—In the season of sorrow and perplexity, Saul longed intensely for the honest and intrepid counsellor, whom he had hated and shunned whilst danger was unmolesting him. "Whom shall I bring up unto thee? And he said, Bring me up Samuel." What a testimony to the worth of a friend, who will tell us of our faults and not leave us undisturbed in our sins! What a warning that we hearken to such a friend, whilst we are privileged with his presence, lest we live to wish his services when no longer to be had!—*Canon H. Melvill.*

ADDRESS AT THE FUNERAL OF REV. JOHN HALL MAGOWAN,

In Fifth Avenue Presbyterian Church, New York.

By John S. MacIntosh, D.D., Second Presbyterian Church, Philadelphia.

While it is day.—John ix., 4.

While day is! How sharply some words of Scripture strike us—when they start forth alone and advance upon us—separated from their constant associates. While day is. And the strength of these lonely words is made up not only of their own force, but also and largely from our weakness or sadness at the particular moment.

For me this hour is at once a season of weakness and sadness: weakness, for there are many perplexing questions clamoring within me, and I have no answer but one making the darkness only the thicker—"Thou didst it:" sadness, for I grieve that I shall no more hear his voice whom I have known well for several years and esteemed the more highly the longer I knew him.

To-day I stand as one that had lost a son who had risen up into a trusted friend and a promising brother worker. Musing here, this church and city fade away, and I am once more in the native land of the dead: an old church, historic and honored of all lovers of the God-man Redeemer, and hallowed to us by sweet and sacred memories, is open to the pastor's eyes: and here upon my right hand sits a tall, slight, bright-faced lad. Sabbath after Sabbath he was in his place, his eye kindling, his face ever reverent, often joyous, not unfrequently revealing his stirred feelings. He came with a mother's prayers consecrating him; he came with high impulses born within the closet among his relatives; he came with honorable aspirations to study for the ministry; and it was not very long till the prayers were answered and the consecration of the Holy Ghost was upon him: the Lord had called the young man. Very soon his amusements, his intercourse with his pastor, students, classmates, his private reading, and his public work in the Sunday-school and Mission districts showed J. Hall Magowan to be one who in all simple, modest, thoughtful manliness was walking with God and abiding with God in his calling.

Thenceforward this kind of true life never changed, but in degree it was ever expanding; for his manly modesty and Christian humility became marked, the attractiveness of a rare self-unconsciousness grew more visible, the activity of a constantly exercised but healthily working conscience told on his studies, and his work grew steadily more abundant and efficient. So my young parishioner, John Hall Magowan, went forward till I bade him farewell as I came back to Philadelphia.

Next I saw him—just twelve short months ago—in this city. He was then an eager, devoted, forward-pushing student of Union Seminary, and a

member of a household into whose broken circle and into whose sacred sorrow I will not carry either myself or you. What this unassuming Irish gentleman, for he was such, had then made himself I can see; but with that sweet relation and the grief springing out of it—let no stranger, even the sorrowing pastor, intermeddle.

But of my greatly-grown and strangely matured Christian friend, let me say something—for I would leave the memory of my Irish brother among his companions green as the hills and sweet as the hawthorn of fresh and fragrant Erin.

He spoke much of this land and his grateful heart poured out a stream of gratitude—as he declared the kindness met by him a stranger from all his classmates, teachers and friends. He spoke of his studies and modestly he told me of the steady, conscientious work he was doing; he bewailed how little he knew; and how earnestly he declared his plans and hopes of study and of the Ministry as he told me his hopes and fears. We spoke of the inner life, and I saw that more than ever he was living to God. The last long talk I had with him alone was while he was walking over to his classes one morning. And hear I reach what has been a perplexity and pain to me since I heard he was dying, till yesterday.

That morning I urged and argued with him to make this loving, necessitous land his field; and told him how I felt with each day pressing more heavily on myself the Home Mission necessities of this land—the wants of our cities and our country.

Last June, under the shadow of the College walls in Belfast, that conversation was resumed, and I found that he had chosen his field and it was here.

Thanking him for his decision and some kindly words accompanying his declared resolve, I congratulated and cheered him.

Was I right? That was the question that was perplexing and painful when last Saturday night from a dear, life-long friend I heard for the first time that my young brother lay sick unto death, and skill was baffled and affection hopeless.

How few the days since, with brave devoted spirit and with high promise —with the earnest benediction and confiden texpectations of friends, he entered into work for Christ and souls in a field so stimulating to a consecrated youth and for which, even as a student, he had so plainly proved his fitness!

Was I right to advise him to stay in this country? That question perplexed and pained me, for I seemed to look out on an unfinished life.

And I asked why this death? Why this unfinished work? Was it wise advice? till yesterday when the words rose up—"while day is." Then other questions crowded forward. What is it to live? What is my real work? What is finished and what unfinished work? What is day?

There is unfinished work and there is finished.

"The sinner being over one hundred years old shall die accursed"—life's business unknown—all God's work neglected—nothing that will stand the test done. That life which is self-seeking—that life is eating and drinking and living in pleasure: that is the wasted life which is unfinished. "Soul, eat, drink, take thine ease." Only the building of the big barn, the ploughing of the larger field, is the lost life. Out of that self-pleasing, self-indulging life, though it stretch out for something beyond, no voice rises. "I have finished the work which thou gavest me to do."

A short life may show completed work, and out of the young man's life may come the cry, "I have finished my course." Yes, out of that life,

that life of thirty-three years, whose meat and drink was to do God's will and to finish the given work, does that voice rise—It is finished. There is no unfinished work in his case who says with his master, "Not my will but thine be done." No unfinished work for him who says, "Lord what wilt thou have me to." No unfinished work for him who says, "Here am I, Lord, prove me!"

Only let there be the mind of Christ in us; let there be the spirit of love and consecration; let there be self-surrender, Christian zeal taught out of the law, guided by wisdom, and there will always be appropriate work, appointed by God, ample time to do it allotted to us. That labor is not always work which we call work, but that is work, real abounding work, which is the doing of God's will. Another who measures to us our work writes out for us the time sufficient to finish our task—all days are not equal. My appointed time is God's day for me; and I have to work only "while the day is."

A sharp and solemn lesson was one day taught me by one of my elders in my first parish. I was visiting the most remote families of my immense congregation—it was in December—and darkness came early down. I was lamenting the sadly short season of daylight—with so much to be done. My dear old friend said, "Dear minister, the Lord thinks it long enough for the bird to sing, and you and me to work." The Lord thought this short day long enough for my brother's work.

And in Norway I have often seen that it is not the number of the days that makes the harvest, but the amount of sun-light in them. Six weeks yield to the Norseman what the Scotchman gains only after six long months. As the natural fields vary—so the spiritual for the humble, devoted, submissive servant of God; the companion of Christ in work; for our Lord's words are, We must work. God's work and God's day are equal. "While day is" only while my work lasts. And so I gained my comfort and my lesson.

Comfort: my young brother gave himself to God. God had marked out his work, and I am sure the time measured out to him was ample, though to us so fearfully short, for the Lord's harvest.

My lesson—how much may be done in a little time by one if there be only the Christian spirit. Therefore let me sow fast and with generous hand. God will give the generous harvest. Harvest, perhaps, only when I am gone from the field or gone to rest. Yet at times the sun's removal precipitates the harvest.

I know a minister well who sowed in tears for many years, and out of his toil but little came to reward and cheer him. He was called from that field to another. He went sadly. But now he is reaping almost weekly.

And I know another who died with the second year's seed in his hand, and around his grave that autumn the harvest stood thick and heavy headed.

Who can tell the effects of this sudden silence upon this bereaved Church mourning to-day so deeply over their dead pastor? God's voice is now heard—not man's.

"We ask for life and mean thereby
A few uncertain years,
The sunshine of a changeful sky
Over a vale of tears:
But Thou art better than our prayers,
And givest in Thy love,
A shorter path through earthly cares,
A longer rest above:
From sin and strife, with sorrow rife
Thine early call doth sever,
Thou givest us a long life
Forever and forever!

"We ask for life Thy work to do,
For Thee to toil and win,
To warn the many, save the few,
From sorrow and from sin:
In rolling years and fleeting breath,
We think the charm must lie;
Thou teachest that a faithful death
Is highest victory:—
When from earth's tangled maze of strife
Thy hand doth early sever,
Thou givest us a long life
Forever and forever!"

—JOHN S. B. MONSELL, LL.D.

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Comfortless Scepticism.—The inconsistency of man's nature, as he is, displays itself in many lines. He is a searcher after happiness. This pearl of great price is sought for in many ways, in many places and in many things. The search is continued in hope, nothing doubting but the wished-for object will be gained at last. But let doubt once find a place in the mind of the seeker and then the clouds of uncertainty brood over his path, the knees tremble, the hands hang down, the step falters, and at last despair takes possession of his whole being. Now true happiness can be found only in obeying God's will, pursuing the path marked out for man by God, striving after the object He holds up for his attainment, and avoiding all that would lead to an opposite course and a different result. But if man doubts in any measure what the will of the Lord is, or where he can find that will revealed with certainty, then man is wandering through the cloud-land of scepticism, and happiness takes to itself wings and flies away. There are many who would hold out happiness before man as the great object of his being, who would also tell him that this alone can be found in God's service, but who would yet shake his faith in the Bible as God's word, and as the only infallible rule to direct man how he may glorify and enjoy him. Brethren of this comfortless school, "where *shall* wisdom be found and where *is* the place of understanding?"

Who Knoweth the Power of His Anger?—This question, asked thousands of years ago, has never yet been answered. It is rather, indeed, affirmed or taken for granted by many, that God has no anger, or if any, only a mere emotional thing which soon subsides and passes away. But nature, providence and scriptural revelation present facts which cannot be gainsayed that all such theories are only the offspring of man's warped judgment and inclination.

The query arose in the Psalmist's heart when his eye rested on the corpses that strewed the wilderness around him, on the procession of funerals that was moving continually before him, and overwhelmed at the sight, he recalled the fact that all this was the terrible result of the divine displeasure. But when his gaze would penetrate the future whither the soul in its rebellion had gone, well might his perturbed spirit ask the question before us. If the body, the mere servant of man, be thus punished, what shall be the fate of the soul—the man in his disembodied state—the being that rebelled and waxed worse and worse in his rebellion? Modern thinkers may rail at those who advocate that the analogies of nature and providence coincide with the teachings of Inspiration in setting before man the fearfulness of the eternal results that follow transgression. But even the hyperboles of Scripture are never used to depict God's wrath against sin, and its fearfulness is left to be imagined by such questions as this of the inspired poet. To this ques-

tion there is no response from the lips of man; even conjecture fails; analogy is baffled; tired thought gives up the despairing task and imagination folds her wing. Enough that "it is a fearful thing to fall into the hands of the living God."

One, only, can answer this question—The Beloved Son who felt the power of God's anger on the cross and is now "a covert from the storm."

The Swelling of Jordan.—How vividly do the terrors conveyed to the mind by this Scripture phrase present themselves to the imagination, when the inundation is sweeping away everything before our eyes, or even when we only read how the river is overflowing its banks, and carrying desolation to the property, to the homes and hearts of multitudes. These are the times which indeed try men's souls—when the accumulations of years pass away on the torrent, when the small trials of life are of no account, when even the greater harassments of our lot are not worth the consideration of a moment, and when every thought must be given and every energy bended to the securing, if possible, the life that is in imminent peril and the lives of those near and dear. How natural the transition from scenes like these to those when the spirit is about breasting the waves of that river that rolls between man and his future destiny—when all the trials that have befallen him in life shall appear no more worthy of notice than a straw that floats on the water, and when all his anxieties shall then be about the salvation of the immortal part—about the grip of the hand that has been stretched to him from heaven—even the hand of the Great High Priest who stands in the midst of Jordan and sees that His children get safe to the other shore.

A Commendable Order.—The papers report that an order has been issued by the Detroit & Bay City Railroad to the effect that "the lives and property entrusted to the care of this corporation are of so great value, that the use of intoxicating liquors cannot be allowed, and any one known to use them will be discharged." This looks as if that corporation has a soul, even though it may be looking askance at the money in which it may be mulct for damages, incurred through its neglect or through the misconduct of its officials.

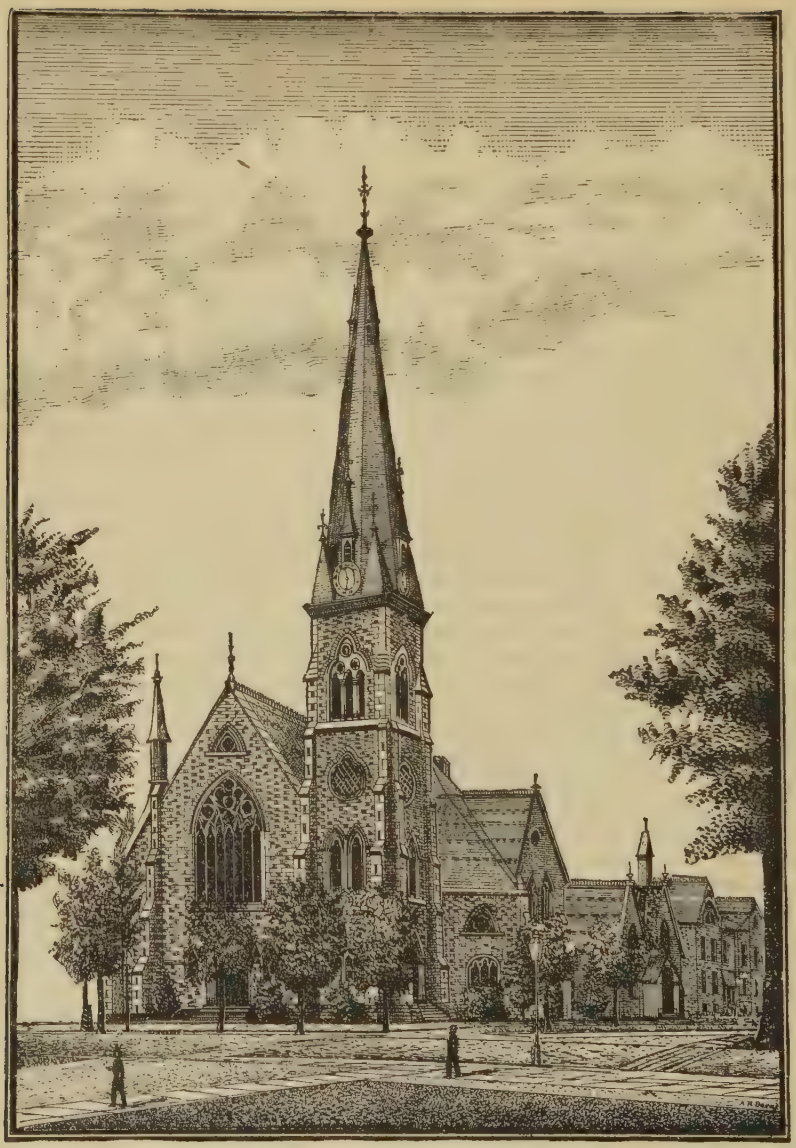
But if such dangers arise through the use of intoxicants, why permit their sale? Why not prohibit their manufacture? Why not go to the root of the matter and extirpate root and branch the evil thing that works such destruction on man's property, and on all his interests both for time and eternity? This is the way for the individual, city, State or nation to save money and what is infinitely better, its morals, and to secure the approbation of God.

Rules for Preaching.—There are many directions given in books of Homiletics for the proper delivery of a sermon, which are of more or less value to young preachers, but after getting rid of false modesty, awkward gestures, bad pronunciation, and monotony, he will not fail to interest if he is well prepared, possessed by his theme, feels his responsibility as an ambassador for Christ, and is intent on winning souls for Him.

There is, however, something worthy of consideration in the directions given by Dr. Leifchield of London, to a theological student: "I will give you my rules for preaching; they were composed by myself, they are very short, and I have put them into rhyme:

"Begin low,
Go on slow,
Rise higher,
And take fire.
When most impressed,
Be self-possessed.
At the end, wax warm,
And sit down in a storm."

We would prefer to sit down after an earnest, persuasive appeal.



CENTRAL METHODIST EPISCOPAL CHURCH,

Chapel and Parsonage, Corner of Woodward and Adams Avenues, Detroit, Mich.

Chapel begun and completed, and main edifice well carried forward under the pastorate of J. M. BUCKLEY, D.D., LL.D. Organized 1810. Incorporated 1821. First Church edifice erected 1823. Second Church edifice erected 1834. Third Church edifice erected 1849. Fourth and present edifice erected 1867. Present Chapel erected 1865. Cost of lots, $14,000. Cost of Church, $92,000. Cost of Chapel, $28,000. Cost of Parsonage, $12,000. Size of Church, 58 feet by 123 feet. Height of Church Steeple, 175 feet. Seating capacity of Church, 1,200; of Chapel, 600. Present membership, 800. W. W. Ramsey, D.D., Pastor.

The illustration of Church is by permission from Farmer's Illustrated History of Detroit and Michigan.

NOTED PREACHERS

James Monroe Buckley, D.D., LL.D.

By Editor.

The readers of The Pulpit Treasury will be gratified to see, as our frontispiece this month, the portrait of the able and popular editor of *The Christian Advocate*, New York, The Rev. James Monroe Buckley, D.D., LL.D.

Dr. Buckley was born at Rahway, N. J., Dec. 16th, 1836. Though grace may not run in the blood, yet the individual is highly favored who has descended from a godly parentage, whose training has been guided by Christian principles, hallowed with godly prayers and watered with saintly tears. These privileges were enjoyed by Dr. Buckley. His father, his father's brother, and his mother's brother were ministers, well known, honored and loved in the Methodist Episcopal Church. Outside of his home instruction, his education was commenced at Pennington Seminary, N. J. Whatever may have been his earliest religious exercises, he was led to become a member of the Church when eighteen years of age, though his piety for some time after this date seems to have been lukewarm, and his mind filled with skeptical questionings. His aim, at this time, was to become a lawyer, and with this object in view he entered Wesleyan University in 1856. Here the activities of his nature manifested themselves, for he taught school in the winter, made political stump speeches during the exciting Presidential campaign of 1856, and as there was no church in the town, made addresses by invitation in the Academy on the subject of Religion, occupied pulpits of ministers in their absence, and delivered sermons, the spiritual tone of which—as we learn from his published Quarter Centennial Sermon—was not regarded by him in after years with much favor. It was during the season when these religious addresses were made that the vague notion passed through his mind that he might some day become a minister. The next winter his sphere of labor was in another town, in which was a club called "Investigators of Truth," which he joined. This led to a debate with an Adventist minister on the question: "Is the Mind of Man Immortal?" The result of this discussion upon the mind of our youthful debater, was a deep conviction of the soul's immortality, and a very different view of life from that which he had entertained.

A revival of religion occurring at this juncture in the neighborhood, young Buckley became deeply interested, took an active part in its exercises, and had his spiritual life greatly quickened. He decided to devote himself at once to the work of the ministry, and insomuch the more, as the feebleness of his health impressed upon him the conviction that he had only a few years, or it may be even months, to live. He found a field of labor in Exeter, New Hampshire, and in a church of the Wesleyan order composed of 33 members, mostly females, many of the congregation holding a variety of heretical "isms," and where he had to fill every office except that of sexton. Here the young preacher, then but three months past 21 years of age, commenced his pastoral work and was greatly blessed. The congregation increased, students from the celebrated Phillips Academy attended, giving with others as their reasons, that he preached on subjects then debated and that he spoke extemporaneously. At the advice of the late Bishop E. O. Haven he applied for re-admission into the Methodist Episcopal Church, which he had joined at the time of his conversion, was received, licensed to preach, and admitted on trial into the Annual Conference of the Methodist Episcopal Church at Portsmouth, New Hampshire, in the spring of 1859.

His first charge in this new relation

was at Dover, one of the largest churches of the State. Here the presiding elder besought him to go home, as he was doomed soon to die of consumption, but the young preacher was made of sterner stuff than was visible to man, and was determined, if the careful observance of nature's laws and God's will availed anything, to live. So he continued at his work, and had a large accession, mostly of elderly persons, to the Church. In two years he was transferred to a church with over 600 members in Manchester, in the same State. Here he had a most serious and painful work to perform in the purification of the church by the exclusion of unworthy members, but he succeeded in this and in its thorough re-establishment. In 1863 he visited Europe for six months, and on his return was sent to Detroit by Bishop Simpson. In this new field his energy and the practical bearing of his ministry were greatly blessed. People flocked to his church, plans for a new church were obtained, and the edifice erected is unsurpassed by any similar structure in the Methodist connection in this or any other country. In 1866 he was invited to the Summerfield Church, Brooklyn, and for twelve consecutive years served that church and the church at Stamford, Connecticut. Though invited back to Summerfield Church in 1878, his Bishop appointed him to Hanson Place Church, Brooklyn, where he labored with great acceptance and usefulness, till elected in 1880 to the editorship of *The Christian Advocate.* This was only one of the well-earned honors which his Church has seen fit to bestow. In 1872, 1876 and 1880, he was a member of the General Conference. Wesleyan University conferred on him the honorary titles of A.M. and D.D., and Emory and Henry College of Virginia that of LL.D. In 1883 the Faculty of Andover Theological Seminary invited him to deliver a course of five lectures on Extempore Preaching, which were received with marked favor.

In person, Dr. Buckley is rather below medium height, well-proportioned, with round head, beaming eye, pleasant countenance, firm step and a genial manner.

In addition to his labors in the pulpit and through the religious newspaper press, several books have been published in which the same discriminating, earnest, practical spirit is manifested as that which characterizes all he says and does. The very names of these books are significant of the line upon which his mind generally works—"Christians and the Theatre;" "An Appeal to Persons of Sense and Reflection to Become Christians;" "Supposed Miracles;" "Two Weeks in the Yosemite." But space will only permit us to give the merest outline of the life of this busy, practical, influential man. In the pulpit, through the press, or on the platform, he discusses all subjects alike with candor, discrimination and fearlessness. All principles involved in any question of the day, whether in the Church, State, or society, pass through his mental crucible, and are clearly unfolded in sermon, speech or article. His manner in the pulpit is easy and self-possessed, his language chiefly terse and Anglo-Saxon, his illustrations generally taken from his observations in practical life, and his treatment of his subject at once plain, natural, interesting, and impressive. Few debaters in the Methodist ranks excel Dr. Buckley in clearness of statement, shrewdness of strategy, dryness of humor, and effectiveness of appeal. He is therefore a welcome speaker on any platform, and a much sought for occupant for any pulpit. The duties of his editorial chair have been discharged with great ability and satisfaction to his readers and his Church, and the paper which he edits has attained under his management the largest circulation of any denominational paper in the world. The mastery he displays in the handling of the great topics that call for his elucidation through the press shows that no ordinary will guides the pen, and that the right hand which holds it is not shrivelled. No man of his age in the Methodist Church is better or more favorably known, and no man wields a greater influence. We predict for Dr. Buckley a higher seat—if indeed there be any higher than that of Editor of its chief organ—than he yet occupies, and brighter honors than he has yet won.

The Word of God and How to Use it.

By Canon H. P. Liddon, St. Paul's Cathedral (Episcopal), London.

Thy word is a lamp unto my feet and a light unto my path.—Ps. cxix., 105.

"Thy word," which meant in the Psalmist's mouth the Mosaic law, may be applied to the whole Bible. This Psalm of 172 verses is in praise of the divine law, which, whether as God's law, or as His statutes, or as His Commandments, or as His testimonies, or as His precepts, or as His ceremonies, or as His truths, or as His way, or as His righteousness, is referred to in every single verse of it, except two. There is no other Psalm like it for its varied power of expressing all that is deepest and most affectionate in the human soul when in communion with God as revealed to us in His word and will, and, like many of the most beautiful things in the moral and spiritual world, this psalm is a product of sorrow. The writer was a man in whom sorrow had done its intended work, by throwing him back upon God, upon God's ways and God's will, and so in his trouble, when all was dark around, and hope was still dim and distant, the enemy insolent and oppressive, and the temptations to religious laxity, and even to apostacy, were not few or even slight, he still could say: "Thy word is a lamp unto my feet and a light unto my path."

The two parts of the verse are not two different ways of saying the same thing. The word of God is a lamp to the feet by night—a light, like that of the sun, by day. It makes provision in this way for the whole of life. It throws light on the true course of thought and conduct and the true road to everlasting happiness in another life. Why then does the Bible fail of its true purpose? The conditions attached to this guiding and illuminating function of the Bible have not been complied with.

These conditions are:

I. The Bible must be diligently searched—searched for those truths, precepts, and examples which will directly guide us through life. No doubt every line in the Bible has some bearing on man's future destiny, but in some cases this bearing is direct and obvious, and in others it is indirect and only perceived, if at all, after long reflection. An instance of the one is Paul's request to Timothy to bring the cloak, books and parchments; of the other "Bear ye one another's burdens," etc.

The first effort should be to look out for the more directly religious elements in Scripture—to look out for that which speaks of God and to the conscience, of the future and to the sense of duty, to trace it in book after book and age after age, as it becomes clearer and more distinct with the progressive self-revelation of God; to keep the eye of the soul well fixed on this, whatever else it may or may not take notice of, and thus let it be a lamp to the feet and a light to the path. The many-sidedness of the Bible, its immense resources, the great diversity of its contents and character, etc., make it necessary to have great resolution to do this. It requires a serious effort to set these lower aspects and interests of the Bible sufficiently aside in order to study its true and its deepest meaning—the message which it conveys from God to the soul. Its literary interests are not valueless, but the essential thing in the Bible is beyond these. And only to those who sincerely desire and labor to have it so is the Bible "a lamp to the feet and a light to the path."

II. The Bible must be read with method and purpose. It has been said by a great student that every man who is really interested in a book, no matter what it may be, sooner or later makes his own index of it, and most Christians who have lived much in their Bibles, have, in

whatever way, marked and compared and collected the passages through which God has spoken to their souls at critical times in their spiritual life. This principle may, with very great advantage, be acted on regularly. At every new reading of the Bible some one truth or duty should be searched for from the beginning to the end. At one reading the attributes of God, at another, the character and results of Christ's death, at another, the work of the Holy Spirit, at another some grace of the Spirit, and so on. The vast results, both directly and indirectly, of such a search will astonish. The keen searcher for diamonds tells us that he often finds over and above the precious stone for which he is looking, crystals and gems, which, whether he will or not, intrude themselves on his gaze in the course of his search. To a true searcher, the interest of the Bible is exhaustless—the moral radiance around us has so many rays and diversified hues of beauty that it seems almost poor and little to say "Thy word is a lamp," etc.

III. The guidance of the Church of God should be welcomed. The claim of the Bible to be God's word is not disparaged if we properly avail ourselves of the services of an experienced guide to its main purpose and meaning. We do not disparage the Atlantic by saying that we need a compass in order to cross it. We need some friend who shall come to us as came Philip to the Ethiopian eunuch to assist us in our endeavors to make it "a lamp to our feet," etc. This friend is the Church of God by each one of her ministering servants. These have studied the drift and meaning of Scripture, on what authority we accept each book as God's word, what are the doctrines therein taught, the duties therein inculcated, the rich experience of God's children and the great privilege as well as the great duty of each one searching the Scriptures to see whether these things are so. Thus are we helped by the Church to get lighted at each step on our road towards our everlasting home.

IV. Each truth of the Bible as learned, must be acted upon. Moral and religious knowledge is soon forgotten if not reduced to practice. The evil will is not interested in this as it is in secular knowledge, and desires religious knowledge to be forgotten because it condemns us, and unless we act at once on what we know to be true, thus enlisting the will on the side of truth, it will surely undermine and extrude what we have learned from the Bible about the will of God. The reading in the Gospels of the beautiful reception which each penitent received at the hands of Christ will not help us unless the reading is followed up by our sincerely turning to Christ, who came to seek and to save that which was lost. And so with all other passages in God's word. We must not let the force of the soul evaporate in expressions of mere admiration for the Bible. Just so far as the will is exerted in order to make truth practically our own, just so far does it become to us present and real—not merely a light without, but a light within us—a light transferred from the pages of the Bible to the inner sanctuary in which conscience treasures up its guiding principles, and so makes our humble path, in our degree, like that of the just, "a shining light which shineth more and more unto the perfect day."

Christ's Ultimate Triumph.

By Bishop Matthew Simpson, D.D., LL.D. In the Metropolitan M. E. Church, Washington, D. C., January 27th, 1884.

He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law.—Isaiah xlii., 4.

The allusion in this text is to the Lord Jesus Christ, and to the plans which He has formed for the establishment of Christianity in the earth.

These plans will not be broken or changed, because Christ has all possible knowledge and also omnipotence. The plans of men change, those of Christ never. In the campaigns of our late war, a general, while in battle, might be obliged to alter his plans to suit the circumstances of the hour. But the campaigns of Christ were different. They were all planned by infinite knowledge and skill, were susceptible of no improvement, needed no change and had none. All difficulties had been foreseen and pre-arranged,

He conquered hell and death, and now sits on the right hand of God, until His enemies become His footstool.

Some persons say Christianity is a failure, that the plans of Christ are mutable, and that there is a higher and nobler plan. It is not surprising that men thus speak. Men and things change much even in a thousand years. Nations change —they advance within themselves—they differ from each other in constitutions, policies, governments. But all these changes are preparing the way for the carrying out of Christ's ultimate plans. In ancient times Jupiter and Apollo had each reverence. Every city was ruled by a deity. Greece and Rome were filled with these deities. But there is not a single deity of those days who now has a votary. Christianity has wrought the change. There may be modifications of belief, but all worship the same God. Surely it is not possible that society can return to what it has abandoned. And if Christianity has thus made a clean sweep, what has man to present in its place; Wherever it goes, nations are moulded and tend to unity. Ages ago, in England and France, different tongues were spoken, but few now remain. The tendency is to one language. God is bringing us together. It is in harmony with God's plan to bring men into unity. We see this exemplified in human governments. Behold Germany. Humboldt found twenty-seven languages there, the speaker on his visit only nine. The tongues of men were confounded and divided at the tower of Babel. This was as a punishment for their sins. Just as men came to Christ there will be an approach to one language and one people. The tendency to unity is in everything. Only a few years have elapsed since men knew nothing of the telegraph, telephone and railways. But these are broadcast to-day. What it lately took a couple of hours to do by a messenger can now be effected by ourselves in a moment's time while sitting in our office. These things are only found in Christian countries. The light of science is like the dawn of day—it is the hand-maid of religion and the precursor of religion. It was so when Newton saw the apple fall. Gravitation, electricity, all discovered forces, are but the revelations of God to man. As electricity fills the earth and man, so will the earth and man be filled with the electricity of Christ. Science has established the fact that the substances of the human body are in the sun, and the elements of the sun are in the body. There is in the very heart of God a ray of love for man that is drawing man nearer and nearer to Himself. Whence comes all reforms? Who leads them? No reform is good unless Christ is at the head. It is Christianity that is sweeping away the horrors of idolatry, human sacrifices, and the degradation of women. Compare any idolatrous land with any Christian nation. The lines of the Christian army are extending; they are seen in Madagascar and the Feejee Islands. In the front of this army is, as it were, a fire that burns, warms, enlightens, cheers. Christianity is everywhere a blessing. It cares for children, blesses them, makes them Missionaries. The voice in song of many a child has touched the parents. What a power there is for Christ in infant lips; a power but little used as yet. Christianity is not, cannot be a failure. It has power to raise men—power to go on—like the little stone cut out of the mountain without hands, until it fills the earth. Be members of Christ; partake of His blessings on earth and in heaven.

The Importance of Attending Public Worship.

By E. O. Flagg, D.D. (Episcopal), New York.

Not forgetting the assembling of yourselves together as the manner of some is.—Heb. x., 25.

We cannot be too frequently reminded of our obligations to attend public worship. While respectability, nay, even fashion, suggests such obligation, the tendency is to slight and neglect it. Many foolish excuses are urged for absence from the house of God. Storms, hot or cold weather, shabby clothing, sudden or unexpected visits from friends who place all sense of duty at a distance, objection to the clergyman, the music, a feeling of indolence or indisposition, a de-

sire to read some favorite book or the newspaper, either are or suggest excuses which cannot satisfy the conscience of a sensible person; they are the cause of a slight to the command "Remember the Sabbath day to keep it holy." There are reasons why we should present the claims of the sanctuary when we have had such a large influx of non-church-going populations from foreign lands, who pay their respects to the Lord's day only a short time in the morning, going into such worldliness as may suit their option for the rest of the holy season, setting a bad example to our American youth, and when there are so many others whose only god is pleasure and worldliness. It were well that clergymen should do what they can to resist the profanation of the Lord's day, which through idleness is leading to intemperance and every other vice, causing ruin to the family and the State:

1. Worship is due to the Almighty Creator of the Universe.

2. Worship affords Christians an opportunity of openly professing their faith in and love to Christ.

3. We improve in mind and in morals in God's house.

4. Attending church preserves a sense of religion, without which society could not exist.

5. Public worship is undoubtedly the best means of regarding the Lord's day.

6. Worship elevates devotion and promotes zeal.

7. Where should sorrow sooner go, that tears may be dried, than to the house of God?

8. We should attend church by way of example to the rising generation.

Those who shut themselves from church privileges are like Pharaoh in the outer darkness of Egypt, while those who avail themselves of the opportunities of public worship are like Israel in the light of Goshen. Let us ever be ready to worship God in "the beauty of holiness." Let us, on every Lord's day, put off the cares of this life, the thoughts of pleasure or business, as a useless garment, an encumbrance, and let us go into the sacred presence with devout and serious purposes; and let us drink from the fountain of Christ's love as here poured forth, ready to do battle with the trials of this troublesome life, saying from the heart, "Not my will, but thine be done."

The weary and foot-worn traveller in the fatiguing and protracted journey sits down with delight to quaff the limpid and refreshing waters which spring at his feet. So does the true Christian, amid the vicissitudes of his path of trial, sit at the feet of Jesus in his sanctuary, and with the eagerness and enjoyment of the devout many may drink in the refreshment of His life-giving promises.

KEY TO BIBLE UNITY.

By President D. S. Gregory, D.D., Lake Forest University, Ill.

No. II.

THE OLD TESTAMENT PLAN.

The period of the strict theocracy is thus brought to an end, since the people are found too carnal for such a spiritual dispensation and control. Moses foresaw and provided for this exigency in the Law, as presented in its prophetic aspects in Deuteronomy (xvii., 14–20). Hence follows:

2. The period of the monarchy, in which God withdraws from the direct government and leaves the chosen people to be governed, as they wish, by a king. The story of the kingdom is told in *three* (*double*) *books*, which give an account of the establishment, trial and failure of the monarchical system, along with the divine struggle to save the people, and their final judgment. The religious centre becomes fixed in the temple in the Holy City, during this period, and the prominent feature.

(1) *The Book of Samuel*—the two being one in the Hebrew view—is the story of the establishment of the kingdom by Samuel, and its successes, sins, judg-

ments and glory under David. Beginning with the deliverance of the people from the Philistines it closes with their sway extending from the Euphrates to Egypt. Prosperity brought self-will and rebellion, and prepared for the experience of the next book.

(2) *The Book of the Kings*—the two being one again—is the story of the general and public trial and failure of the monarchy, even under guidance of the law, in the undivided kingdom, in the divided kingdom, and in the kingdom of Judah until its final destruction. It records *God's covenant care over the kings*, fulfilling His promise to David to establish his throne forever. (2 Sam. xii., 12–15). The public side of the failure of kingly power prepares for another presentation of the same period in—

(3) *The Book of the Chronicles*—the two being one—the story of God's covenant care over his *chosen people*, in their religious life and service, during the monarchy, even amidst the judgments. It presents the temple worship, the Levitical divine service, and the religious facts in the history under the monarchy, that were to kindle in the returning exiles a more zealous and conscientious interest in the worship of Jehovah. It begins with the genealogical lines from Adam, Abraham and David; traces the preparation for and establishment of the temple system; follows the history of Judah, omitting the secular history of the apostate ten tribes, to the decree of restoration by Cyrus.

The theocracy, with the guidance of the priesthood had now been tried. The kingdom had also been found wanting. There remains the period of severest judgment:

3. THE PERIOD OF FOREIGN RULE. During this time God transfers the power to the Gentiles, who are used in chastising, correcting and restoring his people. The story is told in *three books* which give the condition of the Jewish people in their own land and out of it at the time when the old revelation closes. They record the sifting and restoration of God's people, and the rebuilding of the temple as a religious centre for the Jews of the whole world.

(1) *Ezra* is the book of the re-establishment of the people and the religious system at Jerusalem, henceforth to be the religious centre for the Jews all over the world, and of the synagogue system.

(2) *Nehemiah* is the book of the rebuilding of the walls of Jerusalem and the restoration of the civil condition of the people—under the Gentiles—for the purpose of protecting the religious system.

The chosen people are thus in the promised land—without the throne of God or of David—at the centre of a great world-telegraph system made up by the connection of the temple with the synagogues all over the world. This telegraphic system was completed by the Jewish dispersion over the great Oriental empire. A view of their condition and influence during the period before the advent, is given in—

(3) *Esther*, the book of the history of the Jews out of their own land, but under the hand of God and the objects of his providential care, as shown by a great deliverance in which originated the feast of Purim.

The grace of God in dealing with a rebellious people has thus been traced by the divine pen through the three great periods of Jewish history. At the end the pious remnant at Jerusalem is intimately connected with the whole world and ready through the synagogue system to awaken everywhere the expectation of the coming Messiah.

(II) *The second phase*, in the second stage of Old Testament redemption, is the devotional unfolding and embodiment of the divine religion in the sacred poetry of the chosen people, or its embodiment in their religious feelings and sentiments. This is presented in *twice three poetical books*. The poetical books of a people are the training books of the heart.

1. *The first three* belong to the domain of devotional feeling, and are therefore lyric in their nature. Their aim is to excite right devotional feelings by meditation on those views of man and of God, as he reveals himself in his works, laws and providence, that are calculated to inspire the soul with holy emotions.

(1) *The Book of Psalms*, is the righteous one's meditation on the law of the Lord and his wonderful works and ways, and on man in the light of all these. The Psalms form the hymn-book of all ages and races, covering the widest range of human feeling and being fitted to arouse all the conceivable religious emotions.

(2) *The Song of Solomon* is a meditation upon the institution of marriage, a divinely chosen symbol of the relation between God and his people. Taking the deepest and tenderest of human feelings—the domestic affections, the same theme which in another form originated and inspires the modern novel—it consecrates them to the high office of awakening in the chosen people kindred spiritual affection toward God. From this narrow range of intense human feeling we turn to—

(3) *The Lamentations of Jeremiah*, a meditation upon the practical lessons of God's providence in the fall of Jerusalem. It is a lesson of chastisement brought home to the hearts of the chosen people, while quickening their religious emotions by the most powerful of all appeals to their patriotism.

"Let me make a nation's songs and I care not who makes its laws." Here are national songs embodying the highest glories of a divine law and religion, the most fascinating enjoyments of social and domestic life, the loftiest hopes and the most dreadful dangers and sorrows of national life, glowing with Oriental fervor in all their language, imagery and structure, with God speaking in and breathing through them all to lift the race up toward himself. The influence could not but be incalculably great. But there is needed a strong, firm basis of rational conviction for this inner life of sentiment. Hence we have—

1. *The second three poetical books* which belong to the domain of religious reflection. They are, therefore, reflective or didactic in their nature, aiming by the most varied exhibitions of the relations of piety and blessedness and of impiety and misery, in the experience of mankind, to inspire the chosen people with a profound rational conviction of God in everything. They present the philosophy of the religious life, with the divine solution of the great problems involved. The general proposition presented and proved in the three didactic books is: *Wisdom, or piety, is the true prosperity and blessedness.* To this there are in actual life *two apparent exceptions:* the case of the good man who is not outwardly prosperous; the case of the bad man who is outwardly prosperous. The general proposition is presented in *Proverbs;* the first exception in *Job;* the second exception in *Ecclesiastes.*

(1) *Proverbs* is the book of piety as blessedness. It presents, by means of current aphorisms embodying the results of observation and experience, the general truth that man's highest wisdom is to obey the law of God, his profoundest folly to transgress it. But general truths have their exceptions; hence we have—

(2) *Job*, the story of remarkable piety with apparently the greatest adversity. To settle the question for all time, God selects Job, the best of men, and allows him to be subjected to the severest apparent adversity. With the best of men and the worst of adversity the decision is for all time and for all men. The conclusion is that God chastises to correct. The apparent adversity is to bring greater spiritual excellence. The exception is only apparent. Piety is the true blessedness. There remains, however, the other exception; hence we have—

(3) *Ecclesiastes*, the story of the greatest want of piety, with the most remarkable apparent prosperity. To settle the question for all time, God selects the wisest of men, Solomon; puts him in the best place for the experiment, on the magnificent throne of David; and permits him to give himself to the testing of the power of sinful worldly enjoyment to give blessedness. The conclusion is "Fear God and keep His commandments, for this is the whole of man." The exception is only apparent. The way of piety is the way of true blessedness and prosperity.

These six books presenting the truth of God became a great fountain of spiritual life to God's people, embodying the law in their inner life; and, as they were scattered abroad, a great fountain of spiritual life to the Gentile world.

MUNDANE VERSUS COSMIC CULTURE.

An Address by Bishop Cyrus D. Foss, D.D., LL.D., at the Dedication of the University Hall and Laboratory Building, Hamline University, Hamline, Minn., January 30th, 1884.

No. I.

The circumstances of this hour lead our thoughts very naturally to the subject of Liberal Education. In what does it consist, and how is it to be secured—I may better say achieved? No man can travel through any civilized country in this age of the world without perceiving that the human mind is intensely alive to this question. Multitudes of buildings of all sorts have been erected for educational purposes. Schools of all grades abound. Immense sums of money proceeding from public treasuries and from private endowments, are annually expended. Text-books adapted with painstaking care to every grade of advancement, the most elaborate and curious apparatus for the illustration of all the sciences, libraries, periodical literature, and other appliances are largely and increasingly supplied. And best of all, the life labor of a multitude of the most intelligent men and women in the land, employed in the various departments of instruction, is devoted to the practical solution of this great question. What is aimed at in these elaborate arrangements and in the immense expenditure of time and money devoted to education? Compare Sir Isaac Newton with a Digger Indian, or the Connecticut of 1884 with the Connecticut of 1492, and you approximate the answer. "Approximate" I say, for all culture here on earth is a process through which "an increasing purpose runs," and looking to some ultimate and supreme good.

In this, however, as in other cases, fundamental errors vitiate long continued and most laborious efforts; and it would be strange indeed if this blundering, sinful race of ours should not make such errors in its struggle upward toward true culture.

My theme is Mundane *versus* Cosmic Culture.

I shall attempt to show that there is an exceedingly prevalent and pretentious idea of culture abounding in the world, commanding high respect and almost homage, and yet dangerously false because of its incompleteness, if for no other reasons; a mundane culture, which would tolerably befit man if this mundane sphere were his only sphere, this mortal life his only career, and if he had no capacities nor aspirations relating to any but earth-born beings. And then I shall attempt to show that there is possible to us here and now the grand beginning of a cosmic culture which fits man for every world he is ever to live in, and for his relations to all intelligences in the universe.

The one is narrow, the other broad. The one is one-sided, the other all-sided. The one pushes out very far and very brilliantly in certain directions, the other in all directions.

I. The mundane culture of which I speak claims to be broad, all-sided, incapable of prejudices, impartially hospitable to all truth. It has no sympathy with the humiliating view of human nature set forth by theology as being in a fallen and disjointed condition. To it sin is simply ignorance, and knowledge is the prolific parent of all the virtues.

What I mean will best appear from the brilliant words of one of the most brilliant expounders and examples of this mundane culture. In a lecture on "A Liberal Education and where to Find it," Professor Huxley compares this life to a game of chess, and says:

"The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always fair, just and patient. But we know, to our cost, that he never

overlooks a mistake or makes the smallest allowance for ignorance. To the man who plays well the highest stakes are paid with that overflowing generosity with which the strong show delight in strength. And one who plays ill is check-mated, without haste, but without remorse. Education is the instruction of the intellect in the laws of nature, under which name I include not merely things and their forces, but men and their ways, and the fashioning of the affections and the will into an earnest and loving desire to move in harmony with these laws. For me education means neither more nor less than this."

Now, no doubt Nature is one of our teachers. No doubt her lessons are immensely important to us. By falling and being bruised the child learns to stand. By blight and tempest and mildew the blundering tiller of the soil becomes the accomplished farmer. But is not this totally impersonal view of nature a thoroughly pagan view? Is there any grand quickening of soul to be got out of such a blind machine, whether it carries or crushes us? Let us pause, however, a moment longer to get the whole of Professor Huxley's definition and to be sure we do him full justice. He says:

"That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic-engine, with all its parts of equal strength, and in smooth working order; ready, like a steam-engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature, and of the laws of her operations; one who, no ascetic, is full of life and fire, but whose passions are trained to come to feel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or art, to hate all vileness, and to respect others as himself."

Now let us give this theory of education all the credit it deserves. There is much in it that is excellent. Indiscriminate denunciation is unworthy of any seekers after truth, and especially of those truth-seekers who have begun at the centre by a personal acquiescence with Him who is "the Way, the Truth, and the Life."

If man were "a clear, cold, logic-engine" and nothing more; if he had no heart, no spiritual needs and longings; if this world were his only possible residence and this life the whole term of his being, this machine view of the universe would do very well for him if it were only the true one. But the wheels do not grind blindly on forever more; they are "full of eyes round about;" the "grass of the field" and the "fowls of the air" do not flourish and perish unnoticed and uncared for; much less we.

The radical fault in this conception of education is, that it proceeds on a radically false, fatalistic and pagan view of nature. It deals only with the shell of nature and ignores the kernel. Nature is not a remorseless chess-player, watching for the first opportunity to cry "check-mate," and end the game against us forever.

Many of the poets who have had no more faith in a supernatural revelation than the least reverent of scientists, have yet found a soul in nature full of infinite tenderness toward man. In them and not in men who have insisted on running their intellects as more "logic-engines," the unaided mind of man has attained its profoundest insight into nature's teachings.

Those unscientific and unchristian races who peopled the woods with fairies and the sea with mermaids were nearer the truth than those self-styled scientists and anti-Christian men of to-day who refuse to see anything in, under, above or behind nature but matter and force. The heathen are at least always believers in the supernatural, and have built altars "to the unknown God." It was reserved for modern times to put the most stinging sarcasm into the old saying, "The world by wisdom knew not God."

Another and no less fundamental error of this mundane culture is, that it unscientifically leaves out of its calculations

some of the most important elements of human nature and facts of human history. It also ignores the very richest means of culture. Both these grave defects will be more fully referred to further on, and must now be passed with but few words.

Prof. Huxley says he finds "no need of the hypothesis of a God." No need—for what purpose? For one or two steps in the explanation of natural phenomena? An atheist can take no more steps than that; his account goes about as far as that of those Orientals who located the earth on a coiled serpent, the serpent on the back of a tortoise, and the tortoise on the back of an elephant, and then left the elephant clumsily sprawling in vacancy, a very unscientific and unedifying spectacle.

"No need of the hypothesis of a God!" Again I demand for what purpose? It would be charitable to suppose that the distinguished author of these words means to limit his startling declaration to the material world; and that in the realm of intuition and spiritual aspiration he will be found, like the greatest thinkers of the race, swift to proclaim at least the need of a God, if not also his actual existence. But he has cut us off from the possibility of exercising this charity, by declaring: "I have always been strongly in favor of secular education, in the sense of education without theology." Not content to take the inspiring soul out of the natural sciences, he would take it also out of metaphysics, out of history, literature and even ethics. This mundane culture would eviscerate every department of human inquiry, and instead of vital forms of knowledge in beautiful relations to each other, full, every one of them, of inspiration to every generous mind, would leave us only a ghastly array of grinning skeletons.

THE PASTOR AS A LEADER IN PRACTICAL BENEVOLENCE.

By President John Bascom, LL.D., of the University of Wisconsin.

The first three petitions of our Lord's prayer, interpreted collectively, look to the establishment of a Kingdom of Heaven on earth as the very first object of desire. We may easily forget that the burden of these petitions is the coming of this Kingdom in the world, and not the transfer of men to this Kingdom in another world. Practical benevolence, the evangelization of men, thus becomes the supreme labor, the true outlet of the Christian temper as contrasted with every other temper. Practical benevolence, in common with theoretical faith, has suffered attack in our time. There are those who regard missionary labor abroad as a failure; and those who think our duty to our neighbor consists in taking care of ourselves and in compelling him to take care of himself. All that society can do for its members, it is said, is to give them equal conditions in the struggle for life, and then let that struggle go on to its natural conclusion. Says an influential writer in *The Princeton Review*, "All that we can affirm with certainty is that social phenomena are subject to law, and that natural laws of the social order are in their entire character like the laws of physics." "Every successful effort to widen the power of man over nature is a real victory over poverty, vice and misery, taking things in the general and in the long run. It would be hard to find a single instance of a direct assault by positive effort upon poverty, vice and misery, which has not either failed, or, if it has not failed directly and entirely, has not entailed other evils greater than the one which it has removed. The only two things which really tell on the welfare of man on earth, are hard work and self-denial (*i. e.*, in technical language, labor and capital), and these tell most when they are brought to bear directly upon the effort to earn an honest living, to accumulate capital, to bring up a family of children to be industrious and self-denying in their turn." Benevolence that goes beyond open opportunities is regarded as unsound in principle, and is said to be productive of new mischiefs. Man is to be remanded to the discipline of nature, as often as he tries to escape it, as the

most fitting one, and the only one strong enough to compel progress. All else wastes the gifts of the giver and enervates the recipient. Man has thus no part to take in the coming of any Kingdom of Heaven except that of physical labor and fair dealing.

This attack on practical benevolence is made in the name of social science, and while it contains a certain share of truth, in its last effect it benumbs the moral nature, and stultifies all the teachers of righteousness hitherto. If what we have held to be, if what almost all good men have held to be, indubitably excellent, practical benevolence, is after all an error and a folly, then we may as well resign ourselves at once to our self-seeking impulses, and give over all the worry and flurry of good will. If to the doubts of religious theory are now to be added the overwhelming dangers of practice, we may beg leave to retire from the realm of righteousness into that of self-interest.

Practical benevolence in its multiplied and ever-increasing claims is at once the training school of the Christian spirit and the field of its ultimate triumphs. If practical benevolence is a failure or anything like a failure, then the benign spirit, the Christ-like spirit, has no line of growth, and is convicted of maudlin philanthropy.

It is not only not better to give than to receive, it is, more often than otherwise, absolutely mischievous to give, and the sooner we unlearn the lessons of Christianity the better. Human nature is not constructed on them. The philanthropist is mistaken in his philanthropy, and is sure to be baffled by it in the end. When this shall be seen, institutions of charity, organized from good-will, will wither away, and men will fall back on the antecedent, unchristian temper as after all the true one.

Good men thus lose the field of goodness, and the indolent and the vicious are left to themselves, to whatever redemption, less or more, there is in their own unassisted and unguided efforts. A social science of this order is as anti-christian in its spirit as anything can be. If good-will on earth fails, then that which Christ came to preach fails, and the triumph of a kingdom of spiritual affections is an impossibility. There is no such kingdom.

Yet there is some ground for this assertion of social science. A great deal of benevolence does fail in whole or in part. Some of it is productive of results the exact opposite of those intended. This field, therefore, if it is to be saved, as it must be saved for Christian life, demands more inquiry, fresh wisdom and new principles in its cultivation. This is all we believe that is demanded. Social science has simply shown that a good action can be badly done, and so badly done as to lose its end of goodness. That is all. The lesson taught is not one of entire change in method and purpose, but of correction and improvement in both. We are taught that we must be wise as well as good; that wisdom is an essential part of goodness. We cannot enter into the Kingdom of Heaven in ignorance any more than in ill-will. Indeed, benevolence that is not ordered and corrected and re-corrected by our best wisdom so far falls short of benevolence.

Practical benevolence, then, in all its forms calls for those immediate modifications of method which our experience so far, wisely interpreted, may have taught us. A true social science has nothing to say against benevolence, but against the heedless ways of a benevolence that is not willing to take upon itself the additional labor of inquiry, foresight and change.

The one truth above others which social science is teaching us is not in the least inconsistent with the most complete benevolence, but is in furtherance of it rather. This lesson is that benevolence cannot safely become mechanical, that its work does not admit of any wholesale methods, any unvarying and large expenditure. The personal element is absolutely essential. Indeed, it is only in and by personal feeling that the moral sentiment is present, and finds expression; and any organized benevolence that overrides this, or pushes it into the background, proceeds at the expense of benevolence itself—that is, personal good-will directly expressed and thoughtfully ap-

plied. The thing that has proved abortive is not benevolence, but the affectation of benevolence—the desire of aiding men at arm's length without the play of human affection or patience or love. The re-introduction of personal regard and regardfulness is the lesson of social science.

Akin to this fact is the fact that goodwill must be variable in its methods according to the direction in which it is expended, according to the change of circumstances in each direction, and according to the persons in each instance dealt with. All successful effort ends in persons, and must as a moral force proceed from persons. Hence, all the unending freshness and variability of individual effort and resource must find expression in it.

Great things in the moral world have always come forth from the fountain of some single heart. From it have been the issues of life. Men great in moral stature have been kings of this realm. As soon as the movement has passed into discipleship, into action ordered on the model of a master, it has begun to lose power. There have been more motion and noise in the mechanical world, but less execution in the moral world. A mind and a heart everywhere is the rule of a well ordered benevolence, and this benevolence has not failed, nor showed any disposition to fail. To hint it is to hint of unsoundness in the Kingdom of Heaven itself.

From this it follows that the benevolences of our churches, large and valuable as they are, are especially liable to be given formally, to be applied formally, and hence to issue in no union of heart with heart in an actual movement Godward. Such gifts will always be more or less illusory and disappointing. They will be liable to collapse in sudden distrust under unexpected criticism. They have not the very life and power of good-will. Halfhearted givers will drop away with the discovery that gifts are not the very Gospel of Christ. It becomes pre-eminently the duty of the pastor to prevent such a result. Without benevolence the church is nothing. Without wisdom and love benevolence itself will fail. In remote missionary work it becomes the office of the minister vividly to realize the facts, and to present them repeatedly in a living, sympathetic way, so that each giver shall follow his gift with cogent, urgent regard. It is the duty of ministers collectively to constitute a body of criticism and correction of all the forms of organized benevolences, that they may not fall into ruts and so miscarry, and with this miscarriage repress the enterprise of the church and waste its love.

Especially should the minister personally organize and direct all that benevolence which may be expended just at hand under his own eye. More than any other form of benevolence does this offer an immediate opening to the good-will of all; and more than all other forms can it, therefore, be charged with moral, personal power. To call out, economize, combine and direct all the working force of a church is the great executive work of a minister. He is set apart for it. Those occupied in other pursuits support him, not that he may do the work of good-will—this is the Christ-like office of every Christ-like spirit—but that he may guide it, make it simple, immediate, efficient, concurrent, universal.

Some in our time are ready to doubt whether the office of the minister is not in a measure out-worn. The opinion arises from not seeing the work to be done, or from not seeing it actually done. There has never been a time in which more forces were to be combined by a Christian ministry, or in which they more urgently demanded wise and constant combination than now. The "call" was never louder than now, never nearer and farther than now. It is not Macedonia alone, but every country and nation, and every class in every nation, that are wanting a wise benevolence, either as the means of aid or as the means of rendering aid.

The great problem we have in hand is how to help men, how to turn these abundant conditions of civilization into the Kingdom of Heaven, how to make the next day's march, how to lead men in masses forward into all the blessings of spiritual life. Certain it is that this can-

not be done without binding men to each other, and this means benevolence. If we learn how to love and how to express love, this love is as sure to be efficacious in giving spiritual life as God's sunlight is in giving physical life.

IS PASTORAL WORK "MANLY?"

By Theodore L. Cuyler, D.D. (Presbyterian), Brooklyn, N. Y.

A western clergyman writes to me inquiring how much time I am able to devote to pastoral labor, and also whether eastern ministers regard such labor "befitting an intellectual and manly ministry." What the opinion of other eastern pastors may be, I have no authority to affirm; but I have a very decided opinion that the ministry of Paul and of his Divine Master were both intellectual and manly. A study of their line of labors proves that while they did not neglect or underrate the public proclamations of the truth, they devoted a great deal of time and effort to *personal interviews*. Three of Christ's most precious and memorable utterances were delivered to a single auditor—Nicodemus, the Samaritan woman and the rich young ruler. Jesus made a great many pastoral (*i. e.*, shepherdly) visits. If our western brother means by the word "manly" to describe boldness and uncompromising fidelity to conscience, then it is a prime essential to a minister; but it is equally essential that he be womanly in sympathetic tenderness, and child-like in simplicity and humility. Manliness is a good thing; godliness is still better. Intellect is power; but heart-union with Jesus Christ is a still greater power.

Now as to pastoral labors. Perhaps our brother had formed his estimate of such work from the remark of a certain famous preacher that he "had no time to gossip over a cup of tea with old women." This was his excuse for not being a pastor; but he has paid the penalty for it in the fact that while he has always attracted a crowd around his brilliant and orthodox pulpit, he has never built up a solid, compact, hard-working, money-giving church. A crowd of hearers is one thing; an organized church is quite another thing. I hold that the upbuilding and perpetuation of a strong working church depends quite as much upon close pastoral oversight as upon effective preaching. In a solid wall each stone is handled; each has its place; and the soft "pudding-stones" must be kept out of places where the strain comes. The arguments for thorough pastoral work are these: (1) It enables a minister to know his people's faces, and every body likes to be recognized. "I left Dr. ——'s church," said a gentleman to me, "because he never knew me when I met him." (2) It enables a pastor to know his people's personal peculiarities and thus enlarges his knowledge of human nature. If he be a sagacious teacher, he will use this knowledge in the preparation of practical discourses. (3) It enables a minister to discover his people's spiritual wants. If he goes among them and talks with them he will soon find that they *don't* want cold intellectual treatises, or endless discussions about all the phases of "modern thought," "higher criticism," or scientific skepticism. They read enough about that during the week. They want simple, strong, practical instruction on the points of every day duties; how to combat sin, how to conduct their business honorably, how to train their families, how to bear trials, how to do good, how to save their souls, and how to grow in godly character and get ready for heaven. When you talk with your people at their firesides, you will seldom hear them praise what you fondly consider your elaborate and "great sermons;" they will more likely thank you for the earnest direct words that came right home to them and touched the right spot. Such interviews help a minister amazingly; for the prime merit of good gunnery is to *hit* the mark.

(4) Pastoral visitation enables a minister to comfort the bereaved and the sorrowing. (5) It enables him to become acquainted with the children, who are, in

one sense, the most important portion of his charge. If he loses them, his church is doomed; if they lose their early years without conversion to Christ, their souls are in great peril of being doomed. (6) It enables him to get a great hold upon the *hearts* of his flock. You can do them very little good if they do not love you, as well as respect you. As long as you keep this personal hold upon their affections, they will stand any amount of close, personal, pungent preaching; they will "endure correction;" but if they do not like you, they won't stand anything. It takes but a slight breeze to blow a minister out of his pulpit, if he is not rooted in the affections of his people. (7) When you visit people in their homes you have the opportunity to converse with the unconverted, and to direct inquiring souls to the Saviour. It is individual labor with individual hearts that tells. Men and women and children are saved or lost "one by one."

Now all this line of pastoral labor is rather a different thing from taking tea with old women, or gossiping about from house to house. It requires brains, and good sense, and patience, and consecration to the single purpose of saving souls. It consumes time; but how can that same time be spent more profitably elsewhere? If any minister of the Gospel fancies himself to be too "intellectual" or too "manly" to undertake such patient labors for his Master, then he has mistaken his calling. He had better take to the lecture-platform, or magazine-writing, or a "chair" of philosophy.

As to the amount of time to be spent in pastoral labors, my own custom has always been to devote four or five afternoons of every week. Sometimes the evenings may be used also, in order to reach the men who are busy during the day. I have never belonged to the "dining-out" fraternity; for it is apt to become a time-consuming habit and throws a minister rather disproportionately among the richer section of his flock. If we always *used* such hospitalities as our Master did, we might be trusted to accept them oftener. But our chief pastoral visiting must be where fine dinners are seldom seen.

Pastoral visits need not *always* be of the same kind. A brief friendly call often answers a good purpose. Every family ought to be visited at least once every year, and as much oftener as peculiar circumstances may demand. To some doors we must go often, when God's hand is laid on the inmates of the dwelling. Let us beware of having "running-places" or lounging-places. They breed jealousies and consume precious time like moths. When I entered the ministry of the Lord Jesus, I laid my account to surrender many literary luxuries and all hope of literary distinction; this was part of the solemn engagement; it has seemed to me the "better part" to live, study, preach, and visit simply for the salvation of souls, and the spread of the kingdom of Christ; and I humbly trust that this "better part shall never be taken away."

THE CHAUTAUQUA SCHOOL OF THEOLOGY

THE SCHOOL EXAMINERS.

The quality of the instruction given in the various departments of the school is attracting the attention of leading Clergymen in the various towns and cities where the Department Examinations are held. Only persons of the most thorough culture and having special qualifications are selected as Examiners. The particular inquiries which they feel compelled to make regarding the purposes and methods of the school invariably result in attaching them to the undertaking as ardent admirers and supporters. The plan of the School suggests to Educators and thoughtful Clergymen excellencies which they feel warranted to believe *must* be largely ideal, if not visionary. At least they think there must be a wide difference between the excellencies of the ideal plan and its real application to busy Clergymen. When therefore the unique methods

of the School work are critically examined and found to be actual incarnations of the admitted excellencies in the plan, not only is adverse criticism disarmed, but the critic himself becomes an ally and even a champion of the School.

PREJUDICE.

The prejudice which such a school arouses in the mind of one accustomed to test every educational movement by its actual working value, by the results it accomplishes in the realm of results which ought to be accomplished, is neither unnatural nor necessarily harmful.

If the critic is worthy he will test his prejudice by the facts. If he is not worthy because he tests the facts by his prejudice, his criticism will do but little harm. If he is worthy, his pre-judgments will be either confirmed or modified by the facts discovered upon investigation.

THE CHAUTAUQUA SCHOOL OF THEOLOGY

Relies on the practicability, the thoroughness, and the sufficiency of its teaching methods no less than on the ideal and systematic value of its general plans, to secure recognition. That this recognition invariably secures approval bespeaks the actual worth of the School and compliments the discernment of the critic.

The local examiners who are invited to conduct the Department Examinations, in attending to these duties come face to face not with

AN ADVERTISEMENT BUT A REVELATION.

In the contact with the candidate for Examination, whose studies have been pursued under the rules and directions of the Department, and in listening to his personal testimony concerning the value of this work in broadening the scope of his ministerial capabilities, the Examiner discovers the entire feasibility of the School work. And in an inspection of the printed Questions of the Examination he discovers the completeness with which a connection between the Dean and the student has been made and continued throughout the course.

The Canadian Examiners are especially hearty in their expressions of satisfaction with the

CHAUTAUQUA SCHOOL OF THEOLOGY.

To them is doubtless to be largely credited the increasing popularity of the School in the Dominion.

A COSMOPOLITAN SCHOOL.

Students from all parts of the world are enrolled upon the School list. South Australia, India, China, Japan, Turkey, England, Ireland and America each furnishes a number. By Departments they are enrolled as follows: Greek, 163; Practical Theology, 126; Doctrinal Theology, 107; Hebrew, 46; Historical Theology, 37. In each of the other Departments a smaller number are enrolled.

For detailed information and for curriculums of the school, address with stamp the Dean, Rev. Alfred A. Wright, Boston, Mass.

THE HEBREW CORRESPONDENCE SCHOOL.

By Frederic J. Gurney, Fellow of the American Institute of Hebrew, Morgan Park, Illinois.

The great interest in the study of the Old Testament that has sprung up during the past few years, has awakened and greatly stimulated the demand for instruction in Hebrew. This demand has been met very happily, and in such a manner as to make the instruction very widely accessible, by the Hebrew Correspondence School.

The history of this organization though brief is very suggestive of the need which existed. In the middle of February, 1881, Dr. W. R. Harper, Professor of Hebrew in the Chicago Baptist Union Theological Seminary, of whose energy the School is a product, sent out the first lesson to forty students. Two months later the number had grown to one hundred; on October first it was three hundred, and at the beginning of June, 1882, it was four hundred and seventy-five. In the following September the work was reorganized with graded courses of study, and the facilities greatly increased. With about

seven hundred students in all parts of the country and in foreign countries, this school presents the picture of hundreds of scattered workshops, each busy at its own labors, but all directed by the same foreman.

The work is carried on by *regular* correspondence. Printed lesson-papers are mailed weekly to the student, which assign definite tasks for study, giving needed explanations in notes, and guiding his work in about the same way as would be done in the class-room. Each paper has a list of questions constituting a recitation-lesson, which is written out by the student and sent to the instructor for correction.

The Correspondence School has four thorough courses of study. The elementary course begins with the student who has no knowledge of Hebrew, and carries him through six chapters of Genesis, and the elements of grammar. The student who has completed this course has fairly mastered the most important principles of the language, acquired a working knowledge of grammatical forms, and gained a vocabulary of two hundred of the most common words.

The intermediate course consists of a critical study of the first twenty chapters of Genesis, together with a further study of etymology and syntax, and the acquiring of a more extended vocabulary.

The progressive course includes twenty-four chapters of Exodus with special reference to the questions of archæology, exegesis, etc , which arise, and a detailed study of grammar.

The advanced course is devoted to the study of the entire book of Deuteronomy. In connection with the reading, much attention is paid to the more advanced study of grammar, especially syntax, etymology, and accents; and besides questions of archæology, exigesis, criticism, etc., the subject of hermeneutics is taken up.

These courses open to every minister, whether he knows much Hebrew, or little or none, a valuable opportunity to cultivate the original tongue of the Old Testament with great profit.

A large part of the strength of any school lies in the devotion of its students. In this particular the Correspondence School is certainly strong. It is surely a notable thing that hundreds of studious and scholarly men, unacquainted with one another and knowing their instructors only by the pen, should constitute an organized school of enthusiastic students, and that, too, in the study of a language popularly supposed to be dry and uninteresting, yet the large number of recitations which every week reach the seat of the school at Morgan Park, Ill., is strong testimony to the earnestness which characterizes this work.

AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY.

James McCann, D.D., LL.D., of London, England, the celebrated Lecturer on Christian Evidences, who by deed and word has shown a deep interest in the work of the American Institute, writes: "I have read with much interest Dr. Deems' address in the October number of *Christian Thought*, and have inserted that portion of it relating to the burial of Darwin in this week's number of *The Christian Commonwealth*. I am also anxious to use what he says about Dr. Allen and Girard College. . . . I am very thankful for the magazine (*Christian Thought*), and do my best to make it useful. I shall send you shortly names that might become helpful members of your Institute."

Wm. H. Platt, D.D., LL.D., of Rochester, writes: "Let me thank you for the great Institution and monthly *Christian Thought* which you have established. The Institute and its work seem like an inspiration—the focalization of Christian Philosophy. It was appallingly needed. The enemy was already in our entrenchments. You have called the scattered defenders together, so that they can feel each other's strength; and we may now count upon a victory over materialism

and agnosticism, more entire than ever before."

Joseph Cook writes from Boston: "Be sure that my whole heart is with you in your glorious work."

Dr. Crosby says of Dr. Jesse B. Thomas's article in the January number of *Christian Thought*, "It is a splendid production."

The attendance at the monthly meeting was unusually large, among whom it was pleasant to see so many intelligent and interested members of the Union Theological Seminary, and the General Theological Seminary of the Protestant Episcopal Church. Twenty-nine new names were added to the membership of the Institute. This is what the *Christian Union* says of that meeting: "A large number of new members were elected upon their application, conspicuous among them Senator Bayard, of Delaware, and the Right Rev. Bishop Bedell, of Ohio. *In memoriam* of deceased members—the Rev. Dr. Ewer, Professor Martin, the Rev. Charles Terry Collins, and John McHarg, Esq.—appropriate remarks were made by the Rev. Drs. Deems, Hamilton and Bradford. The paper of the evening was read by William H. Platt, D.D., LL.D., Rector of Christ's Church, Rochester, N. Y. It was on the 'Ethics of Herbert Spencer.' It can hardly be said to have been read. Two or three times the eloquent speaker referred to his paper, rather for verification of quotations than for the command of his own manuscript. He was logical, bright, conclusive. He held his audience in rapt attention; and some gentlemen who had evidently intended to keep other engagements, but who lingered near the door to hear the opening, were compelled to stay to the close. It were to be wished that all our lecturers on the Christian side had something of the style of Dr. Platt. He does not content himself with reading a screed of manuscript full of modern philosophic technology; he treats his audience like a jury, looks them in the face, argues the case with them for the purpose of securing a verdict on his own side, and so soon as he sees that he has gained it, he stops. The Monthly Meetings of the Institute are held in the chapel of the Church of the Strangers, Greene Street, near Eighth, on the last Thursday evening of each month; and a more instructive and interesting place it would be difficult to find in New York."

George John Stevenson, a well-known English writer, says: "I do not like the year to close without writing to thank you for November and December numbers of *Christian Thought*. . . . The November number was eagerly read by many at the (British) Museum."

The Methodist Protestant of Baltimore says: "*Christian Thought Monthly* for January is occupied exclusively with the masterful paper of J. B. Thomas, D.D., on 'Darwin, Emerson and the Gospel.' It is a splendid analysis of the two men, and their lucubrations are brought into striking apposition with the Gospel of light and life as revealed by Jesus Christ. We do not hesitate to say that this one paper is worth the price of a year's subscription to this able monthly in its speciality of Christian Thought *vs.* Unchristian Science and Philosophy. From the beginning we have read it and commended as we read, and abate not one jot of our high praise and urgency to every minister and wide-awake layman, and laywoman too for that, to encourage this effort to antedote the poison permeating our popular literature by the so-called scientific conclusion of a set of *egos* like Spencer and Emerson."

This is what is said of the same lecture, in the Macon (Ga.) *Wesleyan Advocate:* "*Christian Thought* for January is out betimes. It has one article—'Darwin, Emerson and the Gospel,' by J. B. Thomas, D.D. This is a lecture delivered before the Summer School of Christian Philosophy, August 31st, and repeated in New York December 11th. It is worth repeating. The author is minutely read in both philosophies—the material and the transcendental—'the gospel of dirt' and the gospel of vapor. What a clincher when he points out Darwin watching an earth-worm and attributing to it an 'intelligence' he indignantly denies to the Creator! Such is the consistency of 'science!' Dr. Thomas accords to both

philosophers all due honors for intelligence, industry, and learned research. Their labors brought valuable materials to light for the use of better reasoners than they. They builded better than they knew. Here is a good summing up of the whole:

"'Science plants its ladder on the solid earth and builds heavenward, but it does not reach heaven. Transcendentalism hangs its ladder from the heavens earthward, but it does not reach earth. We reach out in vain from the last round of the one, like a helpless worm from the end of a leaf; and equally in vain toward the first round of the other, which is beyond our touch. There is but one ladder that spans the gap between earth and heaven; on that alone angelic messengers ascend and descend.'"

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Rev. A. F. Schauffler.

March 2, **Paul at Athens.**—Acts xvii., 22–34. 1884.

Athens, the source of all the best heathen philosophy, art, culture; the most wonderfully adorned city in the world, filled with pride over its past history and its present magnificence; Athens, which, having been conquered by Roman arms, conquered Rome by her culture; this was the city where the Jew Paul was now to preach the Gospel of Jesus. In this city there were 30,000 gods, four distinct schools of philosophy, all heathen; numerous temples of unrivalled magnificence. In such a city it was preposterous (humanly speaking) to expect that the Gospel would be received with anything but a burst of derisive laughter.

PRACTICAL AND DEVOTIONAL LESSONS.

I. Paul's Text. *The inscription on an altar.* V. 22. "Ye are too superstitious." So it is often nowadays. Men cast away the Gospel with one hand, and with the other reach out for spiritualism, pantheism, or any "ism" that suits their fancy.

V. 23. "To the unknown God." The founder of this altar must have been one of Herbert Spencer's ancestors, and akin to Matthew Arnold. These men want us to turn to "the unknowable" as to "the power that makes for righteousness." Athenian folly still survives in the year 1884. "Ye ignorantly worship." Modern philosophers who talk like Athenian philosophers are of a piece with them, only more foolish, because they have more light.

II. Paul's Sermon. V. 24. "Dwelleth not in temples." That is true. But we need not therefore fly to the false conclusion that on this account church-going is folly. "There is a difference between staring and stark mad."

V. 26. "Hath made of one blood, all nations." Fifty years ago ungodly scientific men found fault with the Bible, because it claimed that all men sprung from one common ancestry. They said the Caucasian and the Digger Indian and the Central African *could not* have sprung from a common ancestor. *Now*, ungodly scientific men claim that the Bible is wrong because it claims that man and animals have a different ancestry. Modern science denies the teachings of fifty years ago and is as wrong now as it was then.

V. 27. "Feel after Him, . . . though He be not far from us." For the "natural man" to find God is hard, because he is blind. He perceiveth not the things of the spiritual world. It needs "the Light of the World" to illumine him first. The "Light of Asia" or the "Light of Science" is powerless to do this for us.

V. 28. "We are His off-spring." Yes, and we will stick to that truth, in spite of all modern assertions that we are the offspring of "cloud-dust." In this respect the Athenian was more right than the modern Agnostic. The Agnostic has made progress backward, not forward.

V. 31. "He will judge the world." What will then become of the "great men" of this world, may be seen in Rev. vi., 15–17. "Raised Him from the dead." That was a miracle, and according to much modern teaching, a miracle is an

impossibility. But according to God's Word miracles are not impossible, but actual. Angels believe in miracles, and so do devils. It is reserved for men to deny their possibility.

III. The Result. V. 32. "Some mocked." Exactly as it is to-day. Some mock coarsely, with ribald jokes and roars of laughter; others more refinedly, because more "cultured." But all the Agnostic tribe mock. So also some noted preachers mock, and yet have the flagrant dishonesty to live by the religion they mock at.

V. 34. "Certain men clave unto him." There was a revival in Athens. After all, God's Word did not return unto Him void, even in that evil city. So it always will be, when men like Paul preach the Word.

Mutatis mutandis, how well Paul's sermon to the Athenians would apply to a large class of men in our days!

MARCH 9, **Paul at Corinth.**—ACTS xviii., 1-17. 1884.

I. Paul preaches to Jews. V. 2. "Commanded all Jews to depart from Rome." Is the Russian cruelty to Jews, and are the Hungarian outrages on that people, echoes of this command, or are they all in fulfilment of prophecy? Scoffingly Frederic the great (Voltaire's admirer) asks his court preacher, "What evidence have you of prophecy?" "Your majesty, the Jews," is the unanswerable reply.

V. 3. "And wrought." This was all right for Paul in Corinth, but it is all wrong for a minister in America to be driven to tent-making for a living. Circumstances alter cases. "Every Sabbath." He did not say, "Really, my business cares are so heavy that I need the Sabbath for rest." As a rule to-day, the active religious workers are also busy during the week. The people of fashion, male and female, are those who do the least in the Church and Sunday-school. "Really, they haven't time."

V. 5. "Testified that Jesus was Christ." Paul had studied philosophy and could have read essays on various intellectual themes. But he stuck to the Gospel of a crucified Christ. Therein lay his power. Had he turned philosophical lecturer, and preached "ethical discourses," we should probably never have even heard of him.

II. Paul turns to the Gentiles. V. 6, 7. If one field is closed to our efforts, we are not to cease effort, but to hunt up some other field. The world is wide, and in some spot we may find a sphere of activity.

V. 8. Here we see the foundation of that Church to which Paul afterwards wrote the two Epistles.

V. 9. "But speak, and hold not thy peace." When a man is full of the Gospel, speech is golden, and silence brass. What a mighty force Paul's utterances in Corinth were! What the Church to-day needs is more speech out of hearts pressed with desire for the conversion of others.

V. 10. "No man shall . . . hurt thee." The Jews may rave against Paul as much as they please, but while God has a work for Paul in Corinth, in Corinth he will stay. A man is immortal while God has a work for him to do.

III. Paul persecuted. V. 12. "The Jews made insurrection." They were like the dog in the manger, who would neither eat the hay, nor allow the cow to eat it. Paul's success made them angry. They wanted none of the Gospel themselves, and proposed also to prevent others from accepting it.

V. 13. "Contrary to the law." Not at all. He was only showing them how to worship God according to the law. Singular that the Jews should be able to endure quietly heathen idolatry, and yet be so aroused by Paul's teaching!

V. 17. "And they all laid hold on Sosthenes . . . and beat him." Anything to give vent to their evil passions. They were just accusing Paul of acting illegally, and the next moment they themselves break the bounds of legality and attack one of their own number, who had in some way enraged them.

V. 17. "Gallio cared for none of these things." But he should have cared. Felix was more reasonable than Gallio and listened to Paul. Gallio would have heard more truth in ten minutes from Paul's lips then he had heard in all his life before, had he only been fair enough to listen. He was swift to speak and slow to hear instead of being the reverse.

MARCH 16, **The Coming of the Lord.**—1 THESS. iv., 13-18; v., 1-8. 1884.

I. The Lord will come. V. 13. "Which have no hope." Christianity is the most hopeful thing in the world; without it all our future would be involved in darkness and gloom. East Indian pantheism, Greek idolatry, give no such glorious hope to

their devotees as flows from God's Word. Even the grave of the Christian is illumined by radiance from the divine Word.

V. 14–17. The full explanation of this passage has long divided Christian theologians. One thing is clear, however, and should not be lost sight of. Jesus is coming again in person to this world. When He comes, the dead who have been His disciples will be raised from their graves. Such disciples as are living will be changed in a moment, and be invested with "glorious" bodies. They will then join their resurrected fellow-believers and with them dwell forever with the Lord. However we may differ about pre-millennial or post-millennial advents, this much we may agree upon and take comfort in.

II. The Lord will come suddenly. V. 1–3. Many of the utterances of our Lord himself teach this. "As it was in the days of Noah," etc. The world will not be expecting Christ, when he comes. It will be far too busy in buying and selling, in marrying and giving in marriage to think of his coming. As a thief comes when no one looks for him, as a snare catches the unsuspecting bird, so will this world be caught, and be destroyed. This, however, implies that when Jesus comes, the world will not all be converted, but that many godless persons will still be living here.

III. The Christian's duty is to watch. V. 4–8. "Blessed is that servant whom his Master when he cometh shall find *watching*. And what I say unto you, I say unto all, *watch*." The Church at large has forgotten this. Instead of *obeying* the Master's injunction, the Church has fallen to debating it, and then has practically forgotten it. In these last days, however, there has been a revival of the watchful attitude on the part of many. They are coming back to the simple scriptural attitude of believing watchfulness. Blessed are such servants.

V. 8. "The breastplate of faith and love." Defensive weapons against unbelief and weariness. Faith believes in Christ's advent; love longs for it. Together they watch for His appearing. "The hope of salvation." The hope of salvation may serve, like the helmet, both for defense and beauty. So our hope of salvation helps to defend us against worldliness, and is our plume and head-piece of glory and rejoicing.

From this passage we may be warned against two errors.

(*a*) It is an error to put dates and times for His coming.

(*b*) It is an error to fly to the other extreme and spiritualize this passage so as practically to deny His coming in person entirely.

MARCH 23, **Christian Diligence.**—2 THESS. iii., 1-18. 1884.

I. Paul prefers a request. V. 1. "Pray for us." A good request for any Christian teacher to make of his hearers. The minister or Sunday-school teacher whose hearers pray for him, will be apt to succeed. "That the Word of God may . . . be glorified." Some things are more worth praying for than others. Paul's desire of desires was the progress of God's kingdom. Hence his request.

V. 2. "Unreasonable and wicked men." Many good men are unreasonable and hinder the work. Marplots they are, unconsciously making trouble. What minister has not at times wished to be delivered from them?

V. 5. "Patient waiting for Christ." Here again appears the apostle's hope, as in our last lesson.

II. Paul utters a command. V. 6. "Every brother that walketh disorderly." The early Church had such members, and the modern Church is not without them. The apostles had a Judas, and the ministry in our days has its black sheep. But some action should be taken in such cases. The danger with us is, that we shall merely wink at and then forget the evil doings of Church members. A Church that never exercises any discipline, is on the road to ruin.

V. 7–8. What a good thing to be able to point your precept by pointing to your practice! Many men's good words are powerless, because their bad deeds are powerful. Practice and then preach, is the true order.

V. 10. "If any would not work, neither should he eat." Good doctrine that, and exceedingly applicable to-day, in the administration of our city charities. Our great difficulty is to find who are worthy and to help them and them alone. All others are directly damaged by help. To be needy is not the same thing as to be worthy. The drunkard may be needy, but unless he reforms, he is by no means worthy.

V. 11. "Are busybodies." Idlers are generally very busy making mischief. The

"gadders about" in a village church, are a nuisance. There are wealthy nuisances of this kind as well as poverty-stricken ones. In the large cities there are "prayer-meeting talkers," who go from meeting to meeting, to hear their own voices. Such people should be commanded to "be quiet."

III. Paul gives encouragement. "Be not weary." The existence of persons like the above tends to discourage others. But the fact that there are unreasonable and even wicked persons in the Church, should not cause any one to desert the Church, or cease his Christian activity. We owe a duty to such persons (v. 15) the reverse of abandoning them. If Church-fellowship means anything, it means mutual helpfulness.

V. 16. "The Lord of peace." He is also Lord of the Church. If therefore in any body of men on earth there should be peace, it should be found in the Church. When Church members fall to biting and devouring one another, hell rejoices and the world mocks. All church difficulties might be settled quietly if men would only study peace and not war. We may differ in opinion from our brethren *toto cœlo*, but we should never vituperate them.

THE PULPIT TREASURY IN THE FAMILY.

The Parent's Charge.

By Charles Stanford, D.D. (Baptist), London.

IV.

THE MOTHER'S INFLUENCE.

Of course the mother speaks the first word and has the first influence. Many melting stories are told on earth, and doubtless many more in heaven, about the wonders almighty grace has wrought through her voice in sacred moments of early prayer and teaching. Whatever methods may be adopted, the most influential of all teachings at home, whether by father or mother, is that which answers to the description, "Thou shalt teach these words diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This is not so easy as it seems. British Solomon though you may be, the small Queen of Sheba who trips down to you with dolls and hard questions—forced to hold your hand all the while, lest her feet should dance away with her from off the earth—will now and then ask a question that might have posed one of Milton's evil angels; and you may depend upon this—if there should be a flaw in your argument, or a disingenuous evasion in your tactics, that sly slip of womanhood will be sure to detect it, even though she may say nothing. "Did God make heaven?" "Then He did not always live in heaven?" "Where did He live while Heaven was being made?" "Does God live everywhere?" "Then why did He want heaven to live in?" "How did He get in?" Blessings on the fluttering little heart! As the years fly, and the boys grow, you must look alive, to be ready with the solution of difficulties suggested by those serials that lie on your table, charming all readers by a style of graceful and bewitching delight; or difficulties started by talk with companions who can find nothing in all the mysteries of being, created or uncreated, which they cannot describe, pronounce upon, and laugh at; or with those who think that there is nothing of the least importance in all mortal or immortal things but "good form;" or of those who scorn all articles of faith that you feel to be most sacredly true and beautiful, as the mere pass-words of puritanic "narrowness."

All errorists appeal to that sensitive generosity which is natural to the young, and which makes them shudder at the very word "narrow." Such appeals are being made to them in the city, and on their way to it in the train or the tram. They are often made to them by their instructors or their class-mates in the schools on which good society has been supposed to set its "hall-stamp," and on account of which stamp, real or imaginary, you have selected them; they are always being made. The Romanist is ready with them—he believes that there is no salvation outside the pale of the Church to which

he himself belongs; and, because you believe that all are in the true Church who are in the true Christ, as soon as he can reach the ear of your children he insinuates that you are "narrow." The Ritualist, who makes the like exclusive claims for his own framework of pleasing imitations, so splendidly got up out of bits "stuck together with Roman cement," also connects himself with a profession of breadth, and tells them that you are "narrow." The Atheist, so called in the "Pilgrim's Progress," but now known by a gentler name, wins the admiration of the young pilgrims who are so dear to you, by his humble charity; for he professes not to know anything, and never presumes to say that the things told about God in the Book are not true, but only that no one can be *sure* that they are true, for science has now shown that such knowledge is impossible. Of course he is gloriously liberal; but, whatever liberality he may have for others, even he has none for you, because, you know, you are "narrow."

You may reverence the conscience of every man; your character may be marked with great simplicity and superb disdain of the theatric; your heart may leap with delight at the sight of God's image wherever it may shine; the life of your life may say, as we all say now, "Grace be with all who love the Lord Jesus Christ in sincerity and in truth," to whatever school of thought they belong, or in whatever "lodge" they meet; you may pray to feel related to all the goodness in the universe, whatever its denomination, and to have a charity "broad as the charity of Almighty God;" but if you dare to hold what is called "the Evangelical creed" it will be said that you "dare not speak your mind" and that you are "narrow." Souls blight souls. Even your children may become to some degree affected by the atmosphere of opinion they daily pass through, and you may gradually lose your influence on those around whom your proudest hopes gather, and for whom your fondest prayers ascend.

God help you!—help you to be a father tenderly sympathetic with the spiritual sorrows and puzzles of young life; a father who is an acquaintance improving upon acquaintance; a father who is always true, natural, alive, and like the father of the Beechers, who, it is said, always had "a fresh breeze blowing through his soul!" To be all this, you must be educated for your office in the "secret place of the Most High"; and there must be given to the work of your high calling much prayer, much costly time, and much trouble.

LIGHT FROM THE ORIENT ON BIBLE TEXTS

Jewish Exile from the Assyrian Standpoint.

By Professor Francis Brown, Union Theological Seminary, N. Y.

No. II.

Hoshea came to the throne of Samaria in connection with the Palestinian campaign of Tiglath-pileser II., which took place in 734 B.C., and seems to have remained a vassal of Assyria until Tiglath-pileser's death. Whether any overt act of rebellion or any secret conspiracy on his part followed that event we do not know. It is not at all unlikely; and such a fact would give the best explanation of the statement (2 Kings xvii., 3 *a*), "Against him came up Shalmaneser, king of Assyria." This was Shalmaneser IV., Tiglath-pileser's successor, of whom we learn from Josephus that he made an expedition to Phœnicia. His reign was a short one, (B.C. 727–724), and only the scantiest notices of it have as yet been furnished by the contemporary monuments. 2 Kings xvii, 3 *b*, and the following verses, tell us all we know about Hoshea's relations with him. It would appear that Hoshea submitted to him without a struggle, acknowledged him as his suzerain, and began to pay him a yearly tribute. This submission was not permanent, however, and was doubtless insincere from the first.

Underhand negotiations with Egypt led Hoshea to a fatal confidence in his ability to resist the might of Assyria, and he raised the standard of independence by omitting to send the tribute when it fell due in a certain year. The consequence was that Shalmaneser "shut him up and bound him in prison." Where this occurred we are not told, but the absence of any statement that the king of Assyria marched into Palestine before seizing Hoshea favors the view that the latter had been summoned to Nineveh to give an account of his remissness, and was there imprisoned. We cannot be perfectly sure of this, it is true, and it seems strange that when Hoshea had been emboldened to refuse the tribute, he should not have been courageous, and indeed discreet, enough to stand his ground in Samaria, or take refuge elsewhere. The extreme brevity of the statement in Kings leaves room for various conjectures. A negative confirmation of its trustworthiness appears, however, in the fact that the cuneiform inscriptions which relate to the fall of Samaria (see below) make no illusion to Hoshea, and, at all events, we must suppose that, wherever he was seized, his place of imprisonment was in Assyrian territory.

But harmony was not restored by the incarceration of Hoshea. It is probable that his chief men, leaders of the army and rulers of the people, had shared in his desire for freedom from Assyria, and were now enraged at his captivity. Accordingly, "the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years." (2 Kings xvii., 5.) The long resistance of which the city was capable even without the leadership of its king, is evidence of the powerful nature of its defences, and suggests the possibility of a different issue if Egypt had responded to Hoshea's appeal with active assistance. As it was, the city at length fell, and the northern kingdom of Israel was at an end.

Just here, however, the Assyrian inscriptions inform us of an important fact, which could not have been inferred from the Biblical account. 2 Kings xvii., 6, begins as follows: "In the ninth year of Hoshea the king of Assyria took Samaria." It is put beyond a doubt, by the cuneiform records, that this "king of Assyria" was not the same with the one who began the siege; it was not Shalmaneser IV., but Sargon II., into whose hands Samaria fell. It is quite probable that the writer of Kings was not aware of this. Sargon is mentioned only once in the Bible (Is. xx., 1), but he was a mighty warrior, and his name was known in western Asia, far and wide. His reign extended from B.C. 722 to 705; and in the year of his ascending the throne, as he himself tells us, he captured the city of Samaria.

The refractory spirit of the people was now to be crushed. The severest treatment was determined upon for the prostrate nation. We are further told in 2 Kings xvii., 6, that the king of Assyria "carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." What Tiglath-pileser had done to the east-Jordan land and to Galilee a dozen years before, now became the lot of the ten tribes as a whole. To complete the conquest and prevent any dream of recovery, we learn from v. 24 that "the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel."

These statements receive abundant general confirmation from the records of Sargon's reign. In one place we read: "The city of Samaria I besieged, I captured. 27,280 of its inhabitants I carried away." Another inscription adds: "In their place I settled the men of countries I had conquered." The number which Sargon here gives may seem small, but we are to remember that the long siege must have told heavily upon the garrison, and that the object of such deportations was not to depopulate but to weaken. In regard to v. 24, we learn from another passage of Sargon's records that in his first full regnal year (B.C., 721) he transported captives from Babylonia to "the land Chatti," a term which included Syria and Palestine, and other passages still tell us that in his

seventh year (B.C. 715) he colonized people from various subject territories in "the land of the house of Omri," *i. e.*, Northern Israel, and, specifically, "in Samaria."

There are two matters of detail upon which more precise confirmation would be welcome. Sargon's inscriptions do not mention the places to which the Israelites were deported, nor do they specify the Babylonian and other cities, whose names appear in v. 24. Indeed, the inscription which refers to the year B.C. 715 (see above) gives quite a different list. This, however, only shows that the colonization of 715 is not the one which the writer of Kings had particularly in mind. The captives brought in 721 from Babylonia were doubtless from various cities, among which it is entirely probable that two such important ones as Sepharvaim and Cuthah would be represented. About Ava we know nothing further, but the annals of Sargon inform us that he captured Hamath in his second regnal year, and took as his share of the booty 200 chariots and 600 horsemen. This points to the captivity of a large number of other persons, who would be deposited, according to custom, in some conquered country. It would be strange if none of them had been brought to Samaria, and the mention of Hamath in v. 24 is precisely what we should expect. There is therefore, on this point, no trace of disagreement between the Hebrew and the Assyrian documents.

HELPFUL HINTS FOR WORKERS

What Laymen may do to Make the Church more Attractive.

H. M. Scudder, D.D. (Congregational), Chicago, Ill.

There are three effective things they can do.

1. Set a good example in attending church yourselves. See how it is now in most churches. The members come in the morning. The house is full. But to a great extent they have abandoned the evening service. They require their minister to preach, as well as he can, to empty pews, unless he can manage to draw in strangers that shall occupy them. When these church-members called this minister to be their leader they promised to support him. Instead of fulfilling their promise they break his heart by their absence. They tell him to lead, they call him their captain, they push him to the front, they put the banner of the Church into one of his hands, and bid him take the sword of the Spirit, the Word of God in the other; and yet they who are his soldiers, who have vowed to stand by him, desert him, and from a distance, the distance of their respective homes, cry out to him and say; "Fight it out, be plucky, do not give in, be valiant; we admire what you are attempting." What can be more disheartening than this? It puts a burden upon the minister he cannot carry. He staggers under it. I was not long since in a church which has a distinguished, eloquent, devout, and learned pastor. He has a good audience in the morning and about a hundred in the evening. His health gave way last winter, and an officer in his church said to me: "This is what broke him down."

How can we expect outsiders to come in when the insiders set such an example of indifference and disloyalty? It is no wonder if people say: "Christians stay out; why should we go in!"

If the laymen would attend church in the evening as they do in the morning, the minister would be greatly encouraged. The presence of his people, the thought that they were praying for him, would be a stimulus to him. He would preach ten times better than he does.

2. Not only attend the services, but assume the right attitude towards strangers.

There is a tendency in the churches to

degenerate into aristocratic religious clubs, a tendency to welcome the rich and to repel the poor. This is an evil spirit. Exorcise it. Open your pews freely. Open your hearts. If you see a stranger in the audience, go to him at the close of the service, speak a kind word to him, give him a cordial grasp of the hand. He will not forget it. He will come again. In a church where I was the other night, five young men were sitting in a pew in front of the deacon. When the service was over he went and shook hands with them all. They will remember that.

Honor the poor. Let the fact that you are better off than they lead you to pay them special attention. Do it, not as though it were an act of condescension, but with a loving heart. Choose as ushers your best men; the kindest, the aptest, the most courteous, the men who possess the most social qualities. Thus make the church as attractive as possible.

3. Let each member try to bring in some who are not accustomed to attend church. Do you know one such? Invite him. Set your heart on him, pray for him, go for him.

In order to accomplish any great achievement two things are needful: First, a definite purpose. Nothing worthy can be attained at hap-hazard. There must be an aim, a goal towards which we intelligently, resolutely, prayerfully, and persistently strive. Let this be the aim, let pastor and people unite in this determination: "We will fill our church with people, and by God's grace endeavor to convert all that come into it."

And there is a second thing; for, though we propose this to ourselves, we shall not succeed without enthusiasm. Revert to the origin of this word, which means, "inspired by God," "full of God." Christ is our God, He is our Immanuel, God with us. But He must be even more than that to us. He must be Christ in us, dwelling in us by His Holy Spirit, quickening, guiding, and sustaining us. This is the divine baptism, perpetual and effective. If we have this, the church will be attractive, and it will become the place where many souls shall be reborn.

The Value of Christian Workers.

By Alexander McKenzie, D.D. (Congregationalist), Cambridge, Mass.

It were a reproach hard to bear if the children of this world should exceed in enterprise the children of light. We need have no reluctance to enter into the labor of others. We shall pay in money for all we buy. We shall pay for it again, in the improvements we create. For we shall carry with us industry, intelligence, temperance, stability, loyalty and all virtue. Corporations East and West have been willing to build meeting-houses and school-houses. They have their reward, whatever that reward may be. Something is of value besides the labor of the hands and the rude products of the earth. It is estimated that one man has added £600,000,000 to the wealth of Great Britain through his machines for manufacturing iron, and another £200,000,000 by his process of making steel. Cort and Bessemer have given to the nation a sum equal to the whole national debt. Thought is wealth. Patriotism nurtures liberty.

In their own divine way the Churches are doing a work which the world may well recognize and reward. The river of life makes all things green wherever it flows. There are small birds which build their nests in the chandelier of the Mosque of Mehemet Ali at Cairo. The Psalmist sung "The sparrow hath found an house, and the swallow a nest for herself where she may lay her young, even thine altars, O Lord of Hosts!" The birds are safer for the Churches; so are the men; so is the land. If the people are to vote, they must be instructed in virtue. If they are to rule, they must be taught the laws of the kingdom. What the Churches are doing at the lower springs makes the land their debtor. They open also the upper springs. For they teach and establish the righteousness which exalteth and preserveth a nation; the piety which contains all the virtues.

Experimental religion is to the soul what the daily inbreathing of air and the partaking of nutritious food is to the body.—*Dr. John Hall.*

The only way of conquering sin is to fall wounded and helpless at the Redeemer's feet. —*Fletcher.*

What is resignation? Placing God between ourselves and our troubles.—*Madame Swetchine.*

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—*Phillips Brooks.*

Our life must be given to God, as well as our heart; it is not giving too much to give Him both.—*Fenelon.*

If life, like the olive, is a bitter fruit, then grasp both with the press, and they will afford the sweetest oil.—*Richter.*

The Incarnation teaches man the greatness of his misery by showing how great a remedy was needful.—*Pascal.*

Four things come not back—the spoken word, the sped arrow, the past life, the neglected opportunity.—*Hazliett.*

Never part without loving words to think of during your absence. It may be that you will not meet again in life.—*Richter.*

As water runs down from the swelling hills, and flows together in the lowly vale, so grace flows not but into humble hearts.—*Augustine.*

Christianity is not an insurance operation, simply to take care of a man when he dies. It is to teach us how to live.—*Rev. Dr. Meredith.*

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—*Spurgeon.*

Gracious Saviour! give Thine own words, spirit and life to the soul Thou hast formed by Thy breath, and purchased with Thy blood. —*Fletcher.*

The minister is to be a live man, a real man, a true man, a simple man, great in his love, great in his life, great in his works, great in his simplicity, great in his gentleness.—*Dr. John Hall.*

While prayer standeth still, the trade of godliness standeth still. The greater the business, the more need there is of prayer to speed it; to be as oil to the wheel, as wings to the bird. —*Trapp.*

There is no leveller like Christianity—but it levels by lifting to a lofty table-land accessible only to humility. He only who is humble can rise, and rising, lift.—*George MacDonald.*

The surest method of arriving at a knowledge of God's eternal purpose about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—*Faber.*

Christian faith is a grand cathedral with dimly pictured windows. Standing without, you see no glory nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—*Hawthorne.*

The Church wants no more "new divinity," nor new measures, but she does need, and urgently demands, a set of ministers greatly exceeding, in spirituality and in profound knowledge of the Holy Scriptures, those who have preceded them.—*Dr. Alexander.*

There is enough tinder in the heart of the best men in the world to light a fire that shall burn to the lowest hell, unless God should quench the sparks as they fall. Boast not then, O Christian; by faith thou standest.—*Spurgeon.*

It is not scientific doubt, not atheism, not pantheism, not agnosticism, not Romanism, that in our day and in this land is likely to quench the light of the Gospel or re-crucify Christ. It is a proud, sensuous, luxurious, church-going, hollow-hearted prosperity.—*Bishop Huntington.*

Christ fits His ministers through manifold experiences of sorrow and pain, for the highest service. He writes their best sermons for them on their own hearts by the sharp *stylus* of trial. Such as He would make most eminent in His service, He takes furthest with Him into Gethsemane.—*Dr. Wm. M. Taylor.*

My God! so tender and so true,
How dreary life would be
Without the sweet companionship
I always find in thee!
Wash me anew in Jesus' blood,
And guide me by Thine hand,
Until in heaven I see Thy face,
And in Thy glory stand.
—*R. Lindsay.*

I have read somewhere the story of a poor woman who looked longingly at the flowers in the King's garden, wishing to buy some for her sick daughter. She was angrily repelled by the King's gardener who rudely told her, "The King's flowers are not for sale!" But the King chancing to pass plucked a bouquet and gave it to the wistful woman saying, "The King does not sell his flowers; he gives them away." Our King does not sell eternal life; He *gives* it.—*Rev. J. L. Russell.*

55. Pharisaic Religion.—LUKE xviii., 9.

Rousseau dared to say that when the balance was struck between him and God, he expected it would be in his favor. "I have worked much and untiringly, says Victor Hugo; I have been able to pay my debt to God and to do what He expected of me."

56. Hearing and Doing.—JAMES i., 16-27.

A poor woman once went to hear a sermon in which the minister spoke of false weights and measures, and the sin of using them. Being questioned as to what she remembered of the sermon, she said she had forgotten much that was said. "But," she added, "one thing I remembered—I remembered to go home and burn my bushel." So should we burn, or root out, our sins that are exposed in the Word. Let us bless God for the faithful Word, receive it in our hearts, obey it continually, and set it forth in lives of practical piety.

57. The Old Raiment and the New.—ZECH. iii., 4.

The Christian's old cast-off dress should fill him with humility as his new dress should fill him with praise. Dara, a shepherd of the hills, was made a Persian satrap and by his justice and gentleness won the heart of his subjects. There always went with him a camel carrying a treasure chest. His enemies whispered into the King's ear that Dara's noted chest, beneath whose weight they said the camel bent, was filled with gold and jewels stolen from the king. Dara was arrested, and his chest opened before the king. when, lo! there was found in it only the rude shepherd's vest he had worn in his humble days. Dara said that his soul had always been clad in that vest, and that thus he had been kept humble and true-hearted.

58. Hidden Treasures.—PS. cxix., 18.

In the "green-room" at Dresden, where, for centuries, the Saxon princes have gathered their gems and treasures, until they have become worth millions of dollars, may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yolk. Within the yolk is a chicken. Press the wing, and the chicken flies open, disclosing a splendid gold crown studded with jewels. Nor is this all. Touch another secret spring. and you find hid in the centre a magnificent diamond ring!

So is it with every truth and promise of God's Word—a treasure within a treasure. The more we examine it, the greater riches do we find. But now many neglect to touch the spring.

59. A Child's Saving Words.—2 KINGS v., 3.

There is a very pretty story told by Miss Strickland in her "Queens of England," of a little girl who saved her father's life.

It was in the time of Queen Mary, and Lord Preston, the father of the child, was condemned to death for conspiring to bring back the exiled King James to the throne. Her name was Lady Catharine Graham, and she was only nine years old. The poor child was (during the trial of her father) left in the Queen's apartments in Windsor Castle. The day after the condemnation of Lord Preston the Queen found little Lady Catharine in St. George's gallery gazing earnestly on the whole-length picture of James II., which still remains there. Struck with the mournful expression on the young girl's face, Mary asked her hastily what she saw in that picture which made her look on it so particularly. "I was thinking," said the innocent child, "how hard it is that my father must die for loving yours." The Queen, pricked in conscience by this artless reply, immediately signed the pardon of Lord Preston.

60. Forgiveness.—PS. cxxx., 4.

A soldier was about to be brought before his commanding officer. He was an old offender and had often been punished. "Here he is again," said the officer; "flogging—disgrace—solitary confinement—everything has been tried with him." Whereupon the Sergeant stepped forward, and apologizing for the liberty he took, said: "There is one thing which has never been done with him yet, sir." "What is that?" said the officer. "Well, sir," said the Sergeant, "he has never been forgiven." "Forgiven!" exclaimed the Colonel, surprised at the suggestion. He reflected for a few moments, ordered the culprit to be brought in, and asked him what he had to say to the charges? "Nothing, sir," was the reply, "only I am sorry for what I have done." Turning a kind and pitiful look on the man, the Colonel addressed him, saying: "Well, we have tried everything with you, and now we are resolved to forgive you!" The soldier was struck dumb with amazement! The tears started in his eyes and he wept like a child. He was humbled to the dust, and thanking his officer, he retired—to be the old, refractory, incorrigible man? No! from that day forward he was a new man. He who told us the story had him for years under his eye, and a better conducted man never wore the Queen's colors.

Japan has a population of 36,700,110, of whom 18,598,998 are males and 18,101,112 females.

During the past year the foreign missionary societies of the world report a gain of 308,643 communicants.

There are about 100 English and over 300 native periodicals in India. The mission publishing houses do the best and most work.

As an indication of the growth of Protestantism in France, it is noticed that not less than six new Protestant churches have been dedicated within a month to the use of Protestant congregations.

From the Livingstonia Mission in Central Africa comes the news of the completion of the translation of the New Testament into the Chinyanja language, and of the launching of a new missionary steamer upon the waters of Lake Nyassa.

From the year 1871 to 1880 the number of native ordained preachers in India increased from 225 to 389; at the present day the number is supposed to be 500 at least. Accordingly, the number has more than doubled in twenty years.

A few days ago a man in New York was fined $300 for giving tobacco to a giraffe in Central Park. Almost simultaneously a tavern-keeper in Chicago was fined $5 for selling whisky to children. From these two fines it would appear that the preservation of the morals of the giraffe stands higher than the protection of children.

At a recent conference of the Saints at Salt Lake City, it was reported that in Utah alone there are 127,294 members of the Mormon Church, of whom 23,040 are recent converts; in Arizona there is a membership of 2,264; in Idaho double that number, and not a few in Colorado and other territories. Eighty-one missionaries were recently appointed to go on proselyting tours through Europe and this country, especially into the Southern States. In Switzerland and Germany they have the best success in obtaining recruits.

Peru is a republic with a population of about 3,000,000, of which 350,000 are uncivilized Indians. It is estimated that 57 per cent. of the population are aborigines or Indians; 23 per cent. belong to mixed races, Cholos and Zambos. The balance are descendants of Spaniards, negroes, Chinese and Europeans, the latter forming barely 2 per cent. of the total population, comprising chiefly Italians and Germans. Gen. Miguel Inglesias was elected President last January. Prevailing religion, Roman Catholic. There are no Protestant missionaries.

El Madhi, the False Prophet, whose successes in Soudon are creating intense excitement among Mahammedan peoples, is said to be a native of Dongola, a district of Nubia. His proper name is Muhammad Ahmad, and he is the son of a carpenter, but ran away from his native place early in life, and joined himself to a learned fakir, or holy man, and in time rose to the same dignity. He is tall, slim, with a black beard, and light-brown complexion. He is said to read and write with difficulty. He is the local head of an order of dervishes who belong to the fraternity of Sidi Abd-ul Kadir-ul-Jalani, a saint, whose tomb is at Bagdad.

Keshub Chunder Sen, of whom the world has heard so much as the promoter of the Brahmo Somaj, has passed away. The Brahmo Somaj, or "Worshipping Assembly," as many of our readers know, is the title of a society of theists in India which was founded in 1830 by Rammohun Roy, and which, under the leadership of Debendro Nath Tagore, increased and was emancipated from Vedantism. In 1859 a new impulse was given to the sect by the ability and enthusiasm of Keshub Chunder Sen, who effected the separation of those who were willing to abolish caste in their communion as the "Brahmo Somaj of India." The more conservative members remained in the somaj, or church, of Calcutta. The whole number of Brahmos is not over 1,000, many of whom are young Hindus educated at the English college. The first building for public worship of the progressive Brahmos was opened at Calcutta in 1869. Keshub Chunder Sen, in his sermons and published tracts, avowed a belief in the unity of God, in immediate revelation, in the necessity of a new birth, in the immortality of the soul, and the efficacy of prayer. His morality was pure, and he inculcated reverence for the character of Jesus Christ, but repudiated the doctrines of Christ's divinity, mediation, and atonement as taught in the Gospels. This "unitarian theism" is said to resemble the theological rationalism as taught by the late Theodore Parker. Mr. Sen visited this country four years ago and received the hearty welcome that Americans are given to extending to foreigners. The work that he has done in his somaj or church has not been inconsiderable. But it is only incidental in the matter of Christianizing India. That work can only be wrought by the missionaries of the Cross.

BOOK DEPARTMENT, Etc.

WEARYHOLME, OR SEEDTIME AND HARVEST. A Tale of the Restoration of Charles the Second. By Emily Sarah Holt. New York: Robert Carter & Brothers.

The object of this book is to illustrate a lesson which many parents and guardians are slow to learn, viz., that if they would have children grow up imbued with right principles and live in ways of righteousness and peace, they must not place them under Romish influences or cast them adrift on the world, or permit them to form entangling alliances with the opponents of evangelical Christianity.

KADESH-BARNEA, its Importance and Probable Site; with the Story of a Hunt for it, including Studies of the Route of the Exodus and the Southern Boundary of the Holy Land; by H. Clay Trumbull, D.D. New York: Charles Scribner's Sons.

This portly volume of 478 pages had a somewhat similar origin to that of the discovery of the law of gravitation, or the motive power of steam. The author on a vacation ramble stumbled unexpectedly on a long lost site which had borne an important part in the discussions over Kadesh-Barnea. The discovery imposed on him the duty of further investigations, which increased and expanded as his search proceeded, until hundreds of volumes were consulted, thousands of notes were made, and two years were spent on an independent survey of the whole question. The author believes he has settled the locality of Kadesh-Barnea, furnished material for determining the route of the Exodus, the main outline of the Wanderings, and every landmark on the line of the Southern Boundary of the Land of Promise. The book is of deep interest to all Biblical students.

ENERGY IN NATURE; the Substance of a course of Six Lectures on the Forces of Nature and their Mutual Relations. By Wm. Lant Carpenter, B.A., B. Sc. Cassell & Company (Limited): London, Paris and New York.

This is one of the books published by this enterprising house designed to popularize science. Some of the most abstruse subjects are here treated in the simplest language with sufficient scientific accuracy and illustrated by matters of common experience. An enquiring mind will find many interesting things explained and illustrated. The book meets a real want.

MANLINESS IN THE SCHOLAR. By Richard S. Storrs, D.D., LL.D. New York: A. D. T. Randolph & Co. Price 35 cts.

The oration contained in this tastefully appearing pamphlet was delivered at the last Commencement of Union College. Like all the productions of its author, it is ornate, polished, inspiring, and eloquent. Its reading will benefit in various ways.

ERNEST RENAN AND HIS CRITICISM OF CHRIST. By the Rev. W. G. Elmsie, M.A., Professor of Hebrew and Old Testament Criticism in the Theological College of the Presbyterian Church of England. Religious Tract Society, London. T. W. Whittaker, New York.

CHRISTIANITY AS HISTORY, DOCTRINE AND LIFE. By the Rev. Noah Porter, D.D., LL.D., President of Yale College. Religious Tract Society, London. T. W. Whittaker, New York.

Both of these books are in the series of present day tracts, which are designed to meet and answer the sceptics and others who are endeavoring to shake the faith of Christendom. They are staunch breakwaters against the surges of unbelief.

JOHN BULL AND HIS ISLAND. By Max O'Rell. Translated from the French. 50 cts. New York: Charles Scribner's Sons.

This book is worth reading. It is often sarcastic, amusing, caricaturing and irreverent, but it states many facts which should make a Christianized nation wince and shame it into reform.

SONGS OF TRIUMPH; adapted to Prayer Meetings, Camp Meetings, and all other Seasons of Religious Worship. Selected and Arranged by Rev. J. S. Inskip. Philadelphia: National Publishing Association for the Promotion of Holiness.

These hymns, as the name indicates, are written in the most joyous, elevating and triumphant strain. They are well adapted to meetings where the joyous feelings are principally cultivated and "the ransomed" are rejoicing in their nearness to the Heavenly Zion.

THE WISDOM OF GOETHE. By John Stuart Blackie. New York: Charles Scribner's Sons. Price $1.25.

This book contains an "estimate of the character of Goethe" and his most important dicta on the important problems of sound thinking and noble living. The volume exhibits an illustration of the fact, that the life may be very different from the creed; for while many noble sentiments are here recorded as the expression of Goethe's views, the facts of his life, which are also given, show that selfishness and sensuality were largely developed in this German sage. It is in many aspects an interesting and valuable book.